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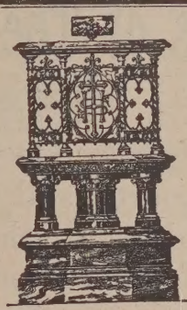

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The handsomest, and the most artistic of all the exhibits at the great Annual Fair of the American Institute in New York this year is that of Walter Baker & Co., the oldest and one of the largest manufacturers of cocoa and chocolate in the world. The utmost taste is evinced in the construction of the booth, which is a picture in white and gold; while the tempting display of goods pleases the eyes and arrests the steps of all visitors to the Fair. Sample cups of W. Baker & Co's Breakfast Cocoa are served free to all by two pretty young ladies attired in the exact costume of Liotard's famous portrait of "La Belle Chocolatiere." (adopted many years ago as the trade-mark of this firm) pale blue satin gowns, waists of old gold satin and lace caps of pink and blue. The evolution of the product is also shown, from the immense cocoa pods containing the bean, to the exquisitely colored powder which is so familiar to the housewife, and, when served at the breakfast table, so grateful to the most fastidious palate.

Taken altogether, it is a beautiful exhibit, and one which deservedly receives the admiring attention of every visitor to the Fair.

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The Living Church.

SATURDAY, OCT. 24, 1891.

MORNING HYMN.

BY THE REV. JOHN ANKETELL.

Now God be with us, for the day is dawning,
In bright and brilliant beauty breaks the morning;
Let us attend our Blessed Saviour's warning,
Our souls adorning.

Through midnight gloom bright angels hovered o'er us,
Upon their silver wings in safety bore us,
And all night long Thy Love, in sweetest chorus,
They sang before us.

But now once more the golden dawn is breaking,
And we to life and health again are waking;
So let us rise, all sin and shame forsaking,
Thy grace partaking.

Protect us from fierce noontide rays descending,
From fiery lust and evil thoughts defending,
With constant care from heaven condescending,
Our steps attending.

Upon the cross of Jesus ever gazing,
Which soon shall shine with judgment splendor blazing,
Let every heart adore His Love amazing,
Sweet songs upraising,

That, when once more we see the day declining,
And in the west the evening star is shining,
Our souls may rest, upon Thy breast reclining,
Their wills resigning.

IN Africa there are said to be 500 missionaries, 400,000 converts, and about 25,000 a year being converted During the past five years there have been more than 200 martyrs in Africa.

IT has taken nine years to complete the "Life of Dr. Pusey," and Professor Paget, one of Dr. Liddon's literary executors, declares that the work cannot be published until the end of next year.

The Philadelphia Record has the following pithy criticism upon Dr. Newton's "Church and Creed:"

They [the sermons] are all marked by earnestness and eloquence, but they are nebulous, they have no body, and when one has finished their perusal nothing remains but a dreamy recollection of vague rhapsodies and glittering generalities.

The enthronement of the new Bishop of Milwaukee will take place on Tuesday, Nov. 10th, at 11 A. M. Cards of invitation have been issued by the Standing Committee. The Rev. C. S. Lester, president of the Standing Committee, will preach the sermon. Dean Williams will conduct the service of enthronement, and the Bishop will be the Celebrant. On the next day, St. Paul's church will be consecrated. The Bishop-elect has addressed a letter to the diocese asking the prayers of the faithful for himself on the day of his consecration.

THE late Archbishop Tait on one occasion made very free with one of his sermons. Driving down Holloway Hill, after preaching at a certain church, he was confronted by a runaway horse with a heavy dray making straight for his carriage. He threw a sermon in its face. The horse was so bewildered by the fluttering of the leaves, that it swerved and paused, the driver regained control, the sermon was picked up, and the Archbishop proceeded on his way. "I don't know," said he, "whether my sermon did any good to the congregation, but it was of great service to myself."

ON the Feast of St. Michael and All Angels, the following Bishops were consecrated at St. Paul's Cathedral: Dr. Gott, dean of Worcester, as Bishop of Truro; the Rev. and Hon. Augustus Legge, as Bishop of Lichfield; the Rev. H. B. Bowlby, as Bishop Suffragan of Coventry; the Rev. H. W. Yeatman, as Bishop Suffragan of Southwark; and the Rev. W. M. Carter, as Bishop of Zululand. The cathedral was crowded. This is the largest number of prelates ever consecrated at one service out of Rome, and it is made up by the inclusion (at the last moment) of the Rev. W. M. Carter, Bishop-designate of Zululand. Mr. Carter, who was for nine years Eton missioner at Hackney Wick, is the youngest, and Canon Bowlby the oldest, of the new Bishops. With the exception of Canon Yeatman, all are Oxford men, and all are experienced parochial clergymen of many years' standing. No less than eleven Bishops, including the Archbishop of Canterbury, assisted at the consecration.

THE consecration of the Bishop of Massachusetts last week was a notable event in the representative gathering at Trinity church, and the unwonted interest in the election and the discussion which has preceded the consecration. The great abilities and high character of the distinguished man who on that day received the divine Order, added interest to the occasion. It has been our duty to oppose the confirmation of this election, not because the Bishop-elect "did not happen to hold a prevalent view of the Apostolic Succession," although that "view" has been solemnly affirmed by the House of Bishops, but because we shared the apprehensions which were felt and expressed by such venerated men as Bishop Gillespie. The question has been decided, and Dr. Brooks is now Bishop of Massachusetts. We accept the decision in unswerving loyalty to the Church, and we wish Bishop Brooks God-speed in his new and wider work. We hope that the qualities of mind and heart which have endeared him to his fellowmen may be blessed to the work of building up the Church in the Commonwealth, and of drawing the hearts of men to the Treasury of Grace. *Ad multos annos.*

IT was announced that more than a thousand tickets have been sold for the Rhyl Church Congress a month before its meeting (October 7th) and it was also stated that there is scarcely an instance on record of so large a number having been sold so long beforehand, the great rush for tickets taking place usually the three days immediately preceding the congress. A special and interesting feature of the Church Congress were the musical illustrations to Mr. E. Griffith's paper on "The Liturgy and Congregational Praise," sung by two choirs, Welsh and English, and audience; a beautiful and stirring hymn-tune by Bishop Mitchinson, formerly sung at the cathedral, Barbadoes; a recitation, slowly and softly, of a few sentences from the "General Confession," on the low note C sharp; three following "Responses" in Welsh, by choir in harmony and audience in unison; four in English, the 23d Psalm in Welsh, by choir and audience; a *Kyrie* in Welsh, alternate harmony and unison; and a *Kyrie* and *Sanctus* in English (Bishop Mitchinson) entirely in unison by both choir and audience.

IT is announced that the Rev. A. C. A. Hall, S. S. J. E., has relinquished the charge of the mission church of St. John Evangelist, Boston, and that he will return to Cowley. Father Hall has been in this country for some fifteen years in connection with the work of the Cowley Fathers in Boston; the last year or more, as Provincial of the order in America. It appears from the published letter of the Superior that a difference of opinion existed as to the administration of the affairs of the society in America. Father Hall's views were not sustained by the society. The letter also states that dissatisfaction had been expressed by the fathers at home at Father Hall's course in recent events. The result is, as announced, that Father Hall returns to the house at Cowley. The work in Boston will be continued by the clergy who remain, with those recently connected with St. Clement's, Philadelphia. It is thought that Father Benson will be summoned from India to be at the head of the work. The policy of the society in this country is thus clearly defined to be that of close relation and subservience to the English house. The retirement of Father Hall will be a matter of regret among the many who have been helped by his counsels, and who look on him as a spiritual father. Although his recent course has been a grief and disappointment to those of his friends who had expected from him no uncertain sound, their affection for the man is unchanged, and gratitude for the work he has done is not diminished. We are not disposed to pass censure for an error in judgment. Father Hall has done a grand work for the Church; he has laid foundations deep and strong. His withdrawal is a serious loss. We do not hesitate to say that in our opinion it is a grave mistake on the part of the society to cripple the work in Boston in this way, and to persist in the narrow policy of conducting its affairs in America on English lines. Father Hall understands the conditions under which his society must work here, far better than any other member of the Cowley Brotherhood, and his retirement for any reason is to be deplored.

AT the meeting of the Board of Managers of Missions, October 13th, the general secretary made the announcement of the receipt of the cable message conveying the sad tidings of the death of the Right Rev. Dr. Boone (probably at Wuchang, on the 5th of October), from fever, and recurred to the latest advices from the Bishop, which were under date of August 24th, when he said: "Just now I am a well man." The Rt. Rev. Dr. Scarborough, as chairman of the Standing Committee on China, addressed the Board and, on behalf of the committee, offered the following minute, which was unanimously adopted by a rising vote:

This Board has heard with great sorrow of the sudden death, on the 4th inst., of the Right Rev. William J. Boone, D. D., Missionary Bishop of Shanghai. In his last communication to the Board, he had written that he was in perfect health. This sad bereavement deprives our mission in China of episcopal care and direction at a time, when to human sight, there seems to be a very special need of both, for while there is wide rejoicing over the marvellous increase of converts in one part of the mission, there is great sorrow for the persecution and loss that have befallen another portion. The fall of the leader and head of the work, at such a juncture, is a mysterious providence, and a sore trial of faith. Bishop Boone had very special qualifications for his high and holy office. The son of the first Missionary Bishop of China, and familiar from h youth with the people among whom his lot wa cast, he seemed pre-eminently the right man for th place. "His sun has gone down while it was yet day," and his life work is finished, when we thought it only was begun. The Board asks of the Church at this time very special and very earnest intercessions for the missions in China, and commends to the God of all comfort the widow and children of the late Bishop.

The salary of the late Bishop Boone was continued for the present. The treasurer's report for the previous fiscal year was submitted, from which it appeared that upon the first of September there was a deficit of a little more than $24,000; in connection with which the general secretary stated that a lady in Rhode Island had contributed $2.000, a gentleman in Pittsburgh $1,000, another gentleman in the same diocese $110, toward this debt, and during the meeting a pledge was privately made of $25,000 for the same purpose. Letters were submitted from the late Bishop Boone, the Rev. Mr. Thomson, and other missionaries in China, showing that up to the latest mail dates no particulars of material damage from the riots had come to our work; but press advices were at hand that the new mission building at I-chang had been destroyed by a mob, with all other houses belonging to foreigners, on the 3rd of September Fortunately no lives were lost. With respect to the Japan Mission, communications were submitted from Bishop Hare and three of the missionaries. Especial attention was called to the Bishop's report on Japan, which has already been published in full, and to the communication to him from members of the Japan Church. Letters and reports were submitted from Bishop Ferguson, and the missionaries in his jurisdiction. Intelligence was conveyed that the Rev. Mr. Valentine, who had lately visited Sierra Leone for medical treatment, had returned home in July, apparently quite restored in health. The Bishop reported the opening of a new day school at Mount Vaughan, with forty-two pupils, and the establishment of three or four other stations among the natives in the interior. Several resolutions looking to the appropriation of money to cover immediate needs were necessarily laid over, because of the lack of a constitutional quorum, the presence of the majority of the members being needed to make appropriations

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.

The Board of Missions is carrying on an active campaign, and has been very successful in raising needed funds. Last Sunday, the Rev. F. W. Tomkins and Messrs. W. R. Stirling and Arthur Ryerson addressed the congregation of Grace church on the subject of missionary work, with such effect that $2,200 was subscribed. At St. Clement's church, at the same time, $300 was raised. It is an interesting fact, and one showing the thoroughness of teaching in this mission, that 117 pledges were returned from a congregation of 165.

The Standing Committee of the Diocesan Choir Association have decided to hold the next Choir Festival in three sections, one for each division of the city. The office of choirmaster of the association was vacated by reason of the resignation of Mr. E. C. Lawton. Mr. Wm. Smedley, of St. James' church, was elected to fill the vacancy.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

The reference made by Bishop Potter, at the recent diocesan convention, to the "Remonstrance" addressed to him by many of the clergy, has created a great deal of comment in Church circles. The Bishop intimated that he had first seen the Remonstrance in the newspapers, and that it had not been presented to him. Dean Hoffman has felt called upon to address a letter to the Bishop, which was sent on Friday, Oct. 16th, to the 116 clergy who signed the Remonstrance. This letter was marked "private", but has found its way into the press, as many of the clergy declined to regard so grave a matter as private, and felt that their vindication should be publicly made. We quote as follows:

MY DEAR BISHOP: . . . You will allow me, in justice to the signers of the Remonstrance alluded to, to state the facts of the case, which will, I think, show that the signers cannot properly be charged with any discourtesy to your person or office.

When the Remonstrance (which was not written, as has been asserted, by any one connected with the seminary), was signed, the clergyman who had it in charge, being unexpectedly compelled to leave the city, placed in my hands an authentic copy to be sent to you the day before it was to be made public. In accordance with his request, I sent this copy by messenger to your residence in 59th st., the day before it was seen by anybody but the signers. Why it failed to reach you, I cannot understand. I am also informed that another copy was sent to you on the same day by mail.

If you had received it, you would have seen that it did not call for any response on your part, but was an open remonstrance, which certain of your presbyters, without desiring to set on foot another ecclesiastical trial, felt it their duty to make against what seemed to them to be increasing acts of disobedience to the canons of the Church, and disloyalty to its orders.

Permit me to express my regret, that a remonstrance, which was prepared in the hope that it would sustain the order and discipline of the Church, and which was voluntarily signed by 116 of your clergy and about half as many laymen, including every clerical member of the Standing Committee of the diocese, the Dean and professors of the General Theological Seminary, all the clergy of Trinity parish, and the rectors of a number of our largest city churches, should have failed to meet with your approval.

I will only add, that you are at liberty to make use of this letter in any way you see fit, to correct the erroneous impression that may have been given by your charge.

Very faithfully yours,
E. A. HOFFMAN.

THE RT. REV. H. C. POTTER, D. D., LL. D.

In his acknowledgment of this letter, the Bishop says:

"It will give me great pleasure to append to the paragraph which you quote, a note stating that I have been advised that copies of the circular which you enclose were mailed to me at the time of its publication.

"You will be glad, I am sure, to find, on referring again to the language of my charge as quoted in your letter, that there is nothing in it indicating that the 'Remonstrance' itself 'failed to meet' my 'approval.'"

CITY.—The Rev. Brockholst Morgan, formerly of St. Mark's parish, is acting superintendent of city missions during the absence of the Ven. Archdeacon Mackay-Smith, D. D., in Europe. He is addressing congregations in the city for the purpose of procuring offerings for the work, and extending intelligent interest.

St. Ambrose church is greatly prospering under the energetic ministrations of the Rev. J. Johnson, and largely increased congregations are reported. The church is in the poorest part of the city and surrounded with a tenement house population.

Services of the Church have lately been regularly provided at the Margaret Strachan Home for Fallen Women, the Cancer Hospital, and the Skin and Cancer Hospital.

The services at Grace church, Broadway, are fully resumed, and the rector, the Rev. Wm. R. Huntington, D. D., is at his post again after the summer's rest. The alterations on the church edifice are not yet quite completed. Daily services were recommenced last week in the chantry adjoining the church.

There is prospect of a chapel being built for the services of the Church in connection with the female lunatic asylum at Blackwell's Island. Services are at present held in a small room, which is used for other purposes as well. Notwithstanding the inadequate accommodations, a congregation of 200 persons usually attends. An appeal has been made for $5,000 to meet the cost of erecting a more suitable place of worship, which will be entirely under the control of the Church.

Last week the new House for Deaconesses, which has already been described in these columns, was formally opened. The warden, the Rev. Wm. R. Huntington, D. D., officiated in the absence of Bishop Potter. There was a good attendance of the clergy, including the Rev. Drs. Dix, Satterlee, Van De Water, and Peters, indicating the public character of the movement, which, though begun in Grace parish, is not a parochial matter. The exercises were begun with an address by the Rev. Dr. Huntington, in the course of which he took occasion to especially commend the volunteer work done by the present dean, the Rev. Haslett McKim, who was confined to his home by illness. Dr. Huntington reviewed the history of the deaconess idea in the American Church, and proposed that as the day of opening was, according to the old black letter calendar, St. Faith's Day, the new home be called St. Faith's House. He was followed by the Rev. Dr. Geo R. Van De Water, who enlarged on the practical necessity of lay help for the city clergy. The Rev. Dr. Henry Y. Satterlee warmly congratulated Dr. Huntington and others who had accomplished the present results. The house was then formally declared open and was inspected by the visitors present. It is the gift of a single generous member of Grace parish, and has been handsomely fitted up to accommodate 12 lady boarders in preparation for the work of a deaconess. It is placed under the care of Mrs. Wm. Ogden Hoffman. Instruction will be continued as last year at Grace church.

A new work has been commenced at the corner of 2nd ave. and 94th st., and is called the chapel of the Messiah. The congregation worship at present in rented quarters, and is cared for by a lay reader. It is pushing out its influence as far as its means permit, and is being looked after by missionaries under the direction of the archdeacon.

Report is made of the work of the summer corps of physicians under the direction of the Board of Health. They visited during July and August, 39,164 houses, containing 435,293 families; treated 19,777 sick persons, and distributed 14,861 tickets for the St. John's Guild summer excursions. Their report recommends an appropriation fund from the city for the maintenance of the floating hospital of this guild of the Church, which has proved such a blessing to the sick poor during the summer.

GENERAL THEOLOGICAL SEMINARY.—The many graduates of the seminary all over the country will be glad to hear that Mrs. Katharine Hopper, who for so many years has been matron, is slowly recovering from the severe illness she has had almost since the opening of the term. The chapel has received a pulpit of carved oak, in the same style as the other wood-work, from which the Paddock Lectures and the occasional Advent and Lent sermons will be delivered. The first of a series of addresses on "Parish Work" was given in Sherred Hall, on the evening of Friday, Oct. 16th, 1891, by the Rev. Henry Mottet, his subject being "Some Experience in Parish Work." The student body has recently received an addition in six members of the Swedish Church, who have been entered in the seminary to prosecute their studies. They come as candidates from the diocese of New York.

MT. VERNON.—The first parish reception of Trinity church, for the present season, was held last Thursday evening, at the house of the rector, the Rev. Stephen F. Holmes. An effort was made at the same time to raise funds for the parish building fund.

KINGSTON.—St. John's church, of which the Rev. L. T. Wattson is rector, received a visitation from the Bishop on St. Luke's Day.

INDIANA.

DAVID B. KNICKERBACKER, D. D., Bishop.

On Sept. 16th, Bishop Knickerbacker aided by the rector, the Rev. J. D. Stanley, and the Rev. Alfred J. Blake of Cincinnati, in the presence of a large congregation, laid the corner-stone of St. Stephen's parish house, Terre Haute. It is to be a fine brick structure erected as "a memorial to those members of St. Stephen's parish, who have entered into rest." It will contain a Sunday school room, boys' guild room, ladies' guild room, infant class, and a kitchen. It will cost $8,000, and the means for its erection are all provided. Addresses were made by the Bishop, Mr. Blake, and the rector. The building is to be completed by Christmas.

On Tuesday evening, Oct. 5th, occurred the blessing of a beautiful new stone church just completed at Marion, the Rev. L. F. Cole, rector. It was in connection with a meeting of the Northern Convocation, the Bishop being assisted in the service by the Rev. Walter Scott, dean of convocation, the Rev. Messrs. H. Baldwin Dean, W. W. Raymond, J. A. McGlone, D. G. Gunn, J. B. Meade, D. J. Hobbs, H. B. Collier, and the rector. The beautiful service provided in the Priest's Prayer Book was used. The sermon was preached by the Rev. Mr. Dean, and was most appropriate to the occasion. The Bishop offered words of congratulation. Gethsemane, Marion, was the first mission organized by Bishop Knickerbacker, after he came to the diocese, and was named after his old parish. Its rector, the Rev. L. F. Cole, was an Adventist preacher in Minneapolis, and came into the Church under the ministry of the Bishop. He followed him soon after his coming to Indiana, and this is the second church he has been instrumental in erecting in this diocese. The building is of stone, with entrance through a tower into the nave. It has a roomy chancel, organ, and vestry room. It has sittings for 325. The Ladies' Guild have carpeted it through out, and furnished the seats, which together with the ceiling and chancel furniture are of quartered oak. The sides are neatly tinted. The lot was purchased while the parish was under the care of the Rev. W. W. Raymond, in 1885, at a cost of $1,000, it is now considered worth $3,000, the city having grown from a population of 3,000 to 12,000, in the last five years. The Rev. G. Davis Adams, now of Cleveland, was rector here for two years, and did good work in preparing for the erection of the church. The building and furniture has cost $9,500, and is a marvel for the money. There is not a more substantial church in the diocese. The parish was a mission station of the general board for two years, and then became self-sustaining. It now has an enrollment of 75 communicants, 100 children in the Sunday school, and as the city is growing, it must become a strong centre for the Church.

In connection with the benediction of the church, a delightful service of the Northern Convocation was held for two days; the Rev. W. W. Raymond reading an excellent paper on Parish Guilds, and the Rev. D. J. Hobbs preaching at the Communion service on Wednesday. A well attended meeting of the women of the parish was held, and the organizing of a Woman's Auxiliary urged upon them, closing with a rousing missionary meeting on Wednesday evening, when the Rev. Messrs. H. B. Collier, J. B. Meade, H. Baldwin Dean, and W. W. Raymond, made 10-minute addresses.

On Monday, Oct. 4th, at St. Mary's Hall, Indianapolis, the clergy of the city met, and visited the school, attending the different recitations and noting the various exercises. The clergy were greatly pleased with the school, and gave a strong endorsement of Mr. Swan and his wife, commending them and the school to the patronage of Churchmen, and those having daughters to educate. The Howe Grammar School, the diocesan school for boys, has entered upon its eighth year, with a goodly number of pupils, and promises to do good work. The rector, Dr. Spalding, is aided by an efficient corps of teachers. The Northern Convocation at its recent meeting commended the school most heartily to Churchmen of the diocese.

The clergy of Indianapolis have organized a Clericus to meet on the 1st Monday of the month at each other's residences, one of their number to prepare an essay or paper, to be read and discussed, after which they will lunch together. The first formal meeting is to be with the Bishop on the 1st Monday in November at the diocesan library. The third story of the episcopal residence has been set apart for the diocesan library, which now numbers 2,000 volumes. Here also are held Church gatherings of various kinds, it being an established headquarters for diocesan business.

St. Paul's, Hammond, the Rev. H. B. Collier, rector, has recently completed a neat rectory adjoining the church. The growth of this mission has been quite remarkable. It was organized, and the first service held in 1888, by Dr. Kemp, of Plymouth; then came the Rev. Mr. Wall, during whose two years of rectorship the lots were purchased at a cost of $1200, and preparations made to build a church, which was completed early in the present year. In April the mission assumed the entire support of its present minister, and has just completed a rectory. The whole cost of the property has been $5,000, upon which there is an indebtedness of $1600 to be paid in annual installments.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—Sister Julia, Superior of the Sisterhood of St. John the Evangelist, is temporarily absent from the Church Charity Foundation, taking a needed rest after long and steady toil. Sister Emma takes her place while away. The coming of the Rev. Dr. A. C. Bunn to the institution as superintendent, has proved a great relief to the Sisters in many ways. He is already making a favorable impression upon workers and inmates alike.

Archdeacon Stevens, who accomplished a great deal of permanently valuable work, and established many new parishes while archdeacon, has accepted an election to Christ church, Philadelphia, succeeding to the 30 years' ministry of the Rev. Dr. E. A. Foggo in that church. In going to Philadelphia, Dr. Stevens vacates the position of examining chaplain, which he has held for many years, the chairmanship of the diocesan standing committee on Christian education, the presidency of the New York State League for Moral Instruction in Public Schools, and other relations of trust and responsibility.

Last Wednesday, the Rev. Samuel M. Haskins, D. D., entered upon the 53rd year of his rectorship at St. Mark's church, in the eastern district of the city. He began his ministry in the then village of Williamsburg, when the present vine-covered church was amid corn fields. The crowded

population now surrounding the church has grown with the parish; and at Dr. Haskins' semi-centennial celebration two years ago, an endowment was raised to guarantee free ministrations to this population forever. No special celebration was held Wednesday.

St. Catharine's Hall, the diocesan girls' school in Brooklyn, under the charge of the Sisterhood of St. John the Evangelist, has opened for the new academic year with a large attendance of pupils, the boarding accommodations being especially taxed. An opening address was made by the Rev. Turner B. Oliver, who is vice-rector, the Bishop being rector.

SETAUKET.—The old Caroline church has recently been presented with a memorial window by Mr. Ferdinand McKeige, of Hempstead, N. Y. The window is from a design by R. Geissler,and represents Christ appearing to Mary Magdalene after the Resurrection. It is a memorial to several members of the McKeige family.

WINDSOR TERRACE.—The parish of St. Paul's, Flatbush, established services in hired quarters here several months ago. So much success has attended the effort, that money has lately been raised for the purchase of three lots of land on which to erect a mission church. The church, which is estimated to cost about $4,000, should be at once begun, and a general appeal is made for the needed funds for this additional expense. The work is in charge of the Rev. Townsend G. Jackson, who has shown much perseverance and activity in surmounting the difficulties of this field on the outskirts of the city, amid persons of moderate means.

PARKVILLE.—St. John's parish is showing new energy, and has been making special efforts to raise needed funds for its work. It is an old parish, long mission ground.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—The Rev. John P. Hubbard, whose health was much impaired, and who had been absent from the city for some months, has returned considerably improved, and preached at St. Matthew's on Sunday, Oct. 11th.

The dedication of the new Italian church of L'Emmanuello took place Monday afternoon, 12th inst. After a processional hymn, Evening Prayer was said by the Rev. T. S. Rumney, D. D., assisted by the Rev. Messrs. J. N. Blanchard and Leverett Bradley. After the singing of the *Magnificat*, prayers were offered by Bishop Whitaker for the welfare of the church and congregation. The Bishop then made an address, in which he reviewed the history of the church from its inception in 1882, speaking of the hard and at last successful work of the rector, the Rev. Michele Zara, and of the great benefit which the mission had already been to the Italian colony in this city. He concluded his address with an appeal for funds to enable the debt to be liquidated. The Rev. M. Zara then made an address of congratulation in Italian, and the service was concluded with the benediction by the Bishop. There was a large attendance of the reverend clergy from all parts of the city, and prominent laymen from many of the uptown parishes were also present. After the service, the guests of the mission were entertained at supper in the parish building, where a distinct Italian note was touched in the peasant costumes of some of the girls of the mission, and in some of the characteristic dishes served. The mission was started,as above stated, in 1882, in what was known as Dupont's Hall, which occupied in part the site of the present edifice. The Rev. M. Zara was appointed priest in charge by Bishop Stevens, with a board of five trustees, who still serve as such under Bishop Whitaker. In 1883 this hall was purchased by the trustees, and used as a chapel and parish school. Last year a large adjoining lot was purchased,on which a parish building was erected. In the spring of the present year, the old chapel, which had become dilapidated, and entirely too small for the increasing congregation, was torn down, and the present church edifice erected. On Sunday,the services and adult Bible classes are conducted in the Italian language, but, in the day and night schools, the children are taught in English, and are made acquainted with American customs and ideas. A committee of ladies and well trained teachers assist the rector in instructing the Italians who are brought under the influence of the mission, and in improving their social condition and habits. The church is 72 by 36 ft., and the parish building, which stands at right angles to it, measures 64 by 36 ft. The main entrance to the church is on Christian st., and opens into a vestibule over which is the choir and organ loft. The parish building contains two class rooms, a guild room on the ground floor, and an entertainment hall on the second floor. During the winter months, lunch is served in this building for the school children. Bath tubs are also provided for the use of the parishioners. The materials used in the construction of the buildings are brick, terra cotta, and red sandstone. The style of architecture is the Italian renaissance. The front of the church is relieved by a tower on the north-east corner, which is surmounted by an open belfry, with tile roof and iron cross. A large cross also adorns the north gable of the church. The interior of both buildings are finished in tinted plaster and hard woods. The church windows are filled with amber-colored cathedral glass. The basement of the church is so designed, that it may be used in the future for a reading room, or other desirable purpose. The baptismal font placed at the entrance is of beautiful design, and made of the finest white Italian marble. An adequate organ has already been placed in the gallery over the entrance. At the dedication,the chancel was adorned with palms and flowers, and the white frontal of the altar, with its *Sancto, Sancto, Sancto*, suggested a southern climate, and associations of another fatherland.

The 75th anniversary of the consecration of St. John's church, Northern Liberties, was held on the evening of the 13th inst. After the regular evening service, the Rev. George A. Latimer, rector, made a few preliminary remarks to the large congregation assembled, and the Rev. Jesse Y. Burke, rector of St. Peter's church, Clarksboro, N. J., delivered a sermon on "Reminiscences."

St. Agnes'Guild of St. Timothy's church, Roxborough, celebrated its 11th anniversary on the evening of the 14th inst. St. Alban's Guild will commence its winter work on Monday, 19th inst. Mr. William C. Hamilton of the Shawmont Stock farm, has presented a pair of fine horses to St. Timothy's Hospital.

The annual meeting of the Bishop White Prayer Book Society was held on the evening of the 15th inst. in the Episcopal rooms, and a very interesting session resulted. The anniversary services will occur some time in the near future.

A special missionary service was held on Friday evening, 16th inst., in St. Mary's church, West Philadelphia, when addresses were delivered by Bishop Talbot of Wyoming and Idaho, and the Rev. A. D. Gring.

The service of benediction of the parish house and rectory of Grace church, Mt. Airy, was conducted by the Bishop in the presence of a large number of the members and friends of the parish on Thursday, 8th inst. He was assisted by the Rev. S. C. Hill, rector of the parish, and by the Rev. Dr. Perry, Dean of the Germantown Convocation. The Rev. Dr. Atkins of Conshohocken,who first established a mission from which the church has grown to its present proportions, made a very happy speech of congratulation. The Bishop's address to the people and rector was appropriate and suggestive. There was a reception by the rector and Mrs. Hill, in the new rectory. The present group of buildings on Gowan ave., form a wonderful contrast to the dilapidated little chapel in which the present rector held his first service in 1875. The old church was out of repair and dingy,and the people scattered and few. The work has steadily progressed until the present,when the congregation find themselves in possession of as beautiful a group of buildings as can be found in the suburbs.

On the afternoon of the 10th inst.,a small number of people met together in the parish house of the church of the Ascension,to organize a branch of the Christian Social Union in Phila. The Rev. Wm. L. Bull of Whitford, Pa., was chosen chairman, and the meeting was opened with prayer; after which, Mr. Bull gave a short history of the Christian Social Union in England, and its introduction in this country. The members present decided to hold regular meetings bi-monthly in the parish house of the church of the Ascension. It is hoped that communicants who are interested in the object and work of the union, will attend these meetings and be enrolled as members. The objects of the union are these: 1. To claim for the Christian law the ultimate authority to rule social practice; 2. To study in common how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time; 3. To present Christ in practical life as the Living Master and King, the enemy of wrong and selfishness, the power of righteousness and love. The president of the union in England is the Lord Bishop of Durham; in the United States, the Rt. Rev. Dr. Huntington; general secretary, Prof. R. G. Ely, Johns Hopkins University of Baltimore.

The will of Sarah Coyle probated 13th inst bequeaths the sum of $500, to the Old Ladies' Home of Grace church, of which the Rev. J. S. Stone, D. D., is rector.

CHESTER.—The Convocation of Chester met on the 13th inst. at St. Luke's church in this city. The Rev. G. Heathcote Hills, preached an able sermon. At the close of the services, the Rev. John Bolton, dean, called the convocation to order. Reports were read by the different delegates of the missionary work done during the last six months. Mr. James C. Sellers, of West Chester, was elected secretary. The sum of $300 was received from the Woman's Auxiliary for the new rectory fund of St. John's, Pequea, Chester County. An interesting discussion was then had on the relation of the Church to the economic problems of the present day, the speakers being the Rev. Messrs. H. J. W. Allen, and Wm. L. Bull. The services closed with missionary addresses by the Rev. Messrs. S. F. Hotchkin and A. H. Miller.

NEW LONDON.—Bishop Whitaker visited St. John's church in this borough on Sunday, Oct. 11th, where he administered the apostolic rite of Confirmation to a class of four persons, and afterwards preached an able sermon. In the afternoon he visited the Sunday school, and made an address to the scholars.

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

HACKENSACK.—At Christ church, the 19th Sunday in Trinity, was Dr. W. W. Holley's 21st anniversary. He preached from Psalms xxix: 11, "The Lord shall give strength unto His people and the blessing of peace." During the time Dr Holley has been in the parish there have been 345 Baptisms, 356 Confirmations, 148 burials, 54 marriages, and 5,284 public services; $130,000 has been contributed. Dr. Holley suggested the raising of a fund for the enlargement and completion of the unfinished church. The seating capacity is for only 300 persons. The Sunday school has outgrown its building, the classes are uncomfortably crowded. The plan for relief is to extend the church in front so as to give 32 additional pews; to take out the north wall, and build an aisle west from the tower, the whole length of the church; this will add beauty to the architectural features and double the number of seats. For the Sunday school, it is proposed to carry the west wall out 18 feet which will provide for more than twice as many scholars; also to build the extension north about ten feet beyond the present north wall of the guild house, and to carry this forward by a cloister eastward to meet the tower aisle. This will provide a choir room where the choir will interfere with no other interests. The whole would cost $20,000. A new organ is needed. The money in hand comes to $5,000.

RUTHERFORD.—The Rev. F. J. Clayton, rector of Grace church, has just returned from a month's vacation spent in the woods of Virginia, hunting. The 19th Sunday after Trinity,the first after the rector's return, the church was filled at both the morning and evening services. Morning Prayer was read at 9:15 A. M., Litany and the Holy Eucharist at 11 A. M.; Evening Prayer was sung at 8 P. M. by the rector and the vested choir of 20 boys and six men. The children of the Sunday school turned out in full force to greet the rector at the regular hour, 9:45 A. M. During the absence of the Rev. Mr. Clayton, the Rev. Messrs. W. A. Masker and I. C. Sturges of New York City, officiated, each serving for two Sundays.

LYNDHURST. — St. Thomas' mission is steadily growing. Regular services are held every Sunday at 10:30 A. M. and 3:30 P. M., and Sunday school at 2:30 P. M. Mr. A. L. Belden, lay-reader, conducts the morning service and is superintendent of the Sunday school. The Rev. F. J. Clayton, of Rutherford, preaches at the afternoon service and administers the Holy Eucharist at 7:30 A.M. on the fourth Sunday of each month. Two very handsome carved oak prayer desks and clergy stalls, and also a beautiful lecturn of the same wood, have been added to the furniture of the mission this summer.

SOUTHERN OHIO.

BOYD VINCENT, S.T.D., Bishop.

THE BISHOP'S APPOINTMENTS.

OCTOBER.

25. A. M., Lebanon; P. M., Waynesville.
30. St. Luke's church, Cincinnati.

NOVEMBER.

1. Gambier-Bedell Lectures.
2. Meeting of Board of Trustees of Kenyon College.
8. Opening of new church at Newark.
9. P. M., Dresden. 10. A. M., Madison.
11. P. M., Zanesville. 12. P. M., Bellaire.
13. P. M., Martin's Ferry.
15. Temperance Sunday,Cambridge,Opening new church.
19. Hospital Donation Day.
22. Baltimore, Sermon before St. Paul's Guild.
29. A. M., College Hill; P. M., Emmanuel, Cincinnati.

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.
NELSON S. RULISON, D. D. Assistant Bishop.

The Rev. Benjamin F. Thompson, of Ashland, has accepted a call to St. Michael's, Birdsboro, and will enter upon the duties of his rectorship there on All Saints' Day. This is a well-deserved promotion of a young active priest who has shown how well he can do his work in a much more restricted field.

The clergy in this diocese have not been without most excellent representatives to take up and treat of the weighty questions called to mind by Labor Day, for on the eve of that day, the 15th Sunday after Trinity, the Rev. Henry C. Swentzel, and the Rev. Marcus A. Tolman, both preached very able and at the same time most timely and popular sermons to thoroughly interested congregations.

The Rev. Robert H. Kline has served six years in the rectorship of Grace church, Allentown. This has been the longest rectorship of the parish. On not one Sunday has the church been closed. There have been 25 burials, 15 marriages, 76 Confirmations, and 48 Baptisms during this period. The offerings have footed up $14,084.90. More has been done during these six years than in twice six years preceding. Under Mr. Kline, the church has been improved and beautified, the Sunday school building and grounds as well, and to-day there are $3,000 in the treasury as a nucleus for a new church building.

On the 8th ult., in passing a minute on the death of the late Rev. Dr. John Henry Hopkins, the vestry of Christ church, Williamsport,said that "during his pastorate the debt on the parish church was paid, two mission chapels, Wadleigh Memorial, and

St. John s, were built,and the parish building erected. The offerings during that period aggregated more than $100,000, and upon his retirement our parish was foremost in all good works, largely brought about by his untiring zeal and labors." The tower of Christ church, Williamsport, just completed, cost $5,450. About $4,000 have been collected and nearly $1,000 more are pledged.

The mission at Dunmore, under the energetic and persistent labors of the Rev.Henry C. Swentzel,is making rapid strides towards the building up of a solid and permanent parish. The several committees of the Woman's Guild are doing thorough and effective work.

The programme for the fall session of the Archdeaconry of Reading, at Pottsville, on the 5th and 6th, included most practical subjects for discussion, such as "Our responsibility to missions and their responsibility to us," "The value of the Sunday school in carrying on our mission work," "The use of itinerancy in the missions." Dr. Orrick, of the cathedral, Dr. C. R. Nelson of South Bethlehem, the Rev. Messrs. Tolman and John Long were among the speakers to discuss these themes.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

BALTIMORE.—The new guild house of St. Paul's parish, which has been established by St. Paul's guild for the purpose of giving home comforts to young men who are engaged in business pursuits on comparatively small salaries, has just been opened. In the two large drawing rooms, which will be used as reading and billiard rooms,the mantels were banked with bright autumn flowers and leaves. Here the guests were received by the Rev. J. S. B. Hodges, S.T.D., rector of St. Paul's, the Rev.Calvert Carter, his assistant, a committee, and the officers of the guild. Dr. Hodges began the evening with prayers and a brief address, in which he spoke of the new work as the fourth child of the parish, the other three being St. Paul's Orphanage, nearly 100 years old, the Boys' School, and St. Paul's House. The objects and methods of the work were outlined in an address by the Rev. Calvert Carter, who has been one of the active workers in its behalf. Among the liberal contributors of gifts for the house were Mrs. John S. Gittings, Mrs. Charlotte Williams, and others. After Mr. Carter's address, Dr. Hodges declared the house formally open. The guests were then invited to the dining-room below, where refreshments were served. At the beginning the Guild House will receive only eight or ten boarders, but later there will be accommodations for over 20.

WASHINGTON, D. C.—Christ church, at he Navy Yard, celebrated its 84th anniversary on Thursday, Oct. 8th. Extensive repairs and improvements have been made to the church within the last few months. At 7 o'clock in the morning the Holy Communion was celebrated by the rector, the Rev. Gilbert F. Williams, D. D. At 11 o'clock the Rev. Alfred Harding occupied the pulpit, and the Rev.Randolph H. McKim,D.D., preached at 7 o'clock P.M., when the evening service was held. Christ church was the first church edifice of the District of Columbia, and the congregation still occupies the same building which was erected in 1806-7. It was dedicated by Bishop Claggett,in 1809.

BRUNSWICK.—The contract for the erection of the new church at this place will soon be awarded. Work will be commenced on it in the near future, and if the weather continues favorable, it is thought the building can be completed before winter.

UPPER MARLBORO.—Convocational services were held in Trinity church,this town, on Tuesday, Sept. 22, by the Rev.Gilbert F. Williams, D.D., dean of the convocation of Washington, assisted by the Rev. Thos. O. Tongue, and the rector, the Rev. A. S. H. Winsor. The services were well attended. The Rev. Thos. Tongue delivered an impressive sermon after the morning service, followed by a forcible address by the dean. At the evening service the dean preached, after which an address was made by the Rev. Thos. Tongue. Good music was rendered by the choir.

WOODVILLE.—The Rev. Ernest Smith,of St. Paul's parish, has set himself the task of raising a fund of $25,000, to be known as the "Bishop Claggett Memorial Fund." This money is to be used as an endowment fund for St. Paul's parish, the interest from which will form a sure salary for the clergyman of the parish. St. Paul's parish will give $1,000 toward the fund.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

In the statistics published last week, the number of persons confirmed during the convention year should have been 274.

The annual meeting of the diocesan branch of the Woman's Auxiliary was held on the 8th, in Middletown. It was very largely attended by delegates from the various parishes, the number being in excess of any previous year. The reports were very interesting and encouraging. The former officers were unanimously re-elected. At the morning service, the Bishop celebrated the Holy Communion, and the Rev. G. H. Kinsolving, of Philadelphia, preached the annual sermon. In the afternoon Miss Carter delivered an address. There were present of the clergy, the Rev. Dr. Littell, the Rev. Messrs. Henry, Dame, Braddock,Turner, and Beers. The delegates and visitors were very hospitably entertained by the members of St. Anne's Guild.

The Rev. C. A. Hayden has re-opened Calvary church, Brandywine Hundred, under encouraging circumstances. He hopes soon to begin some material improvements in the church edifice at Claymont.

A chapel is nearly completed at Camden, under the care of the Rev. Mr. Gibson, rector of Dover.

The Rev. F.D. Hoskins preached a special sermon in St. John's church, Wilmington, on Sunday last, before the members of the city branches of the Girls' Friendly Society.

A new paten and chalice have just been presented to St. George's chapel, Indian River, by the members of the parochial guild.

EASTON.

WM. FORBES ADAMS, D.C.L., Bishop.

SNOW HILL.—The Rev. Robert Scott, formerly of Beatrice, Neb., who was recently called to All Hallows' parish, of this town, has arrived with his wife, and will enter upon his duties as rector as soon as the repairs to the church are completed.

POCOMOKE CITY.—The Rev. C. H. Vandyne preached for the first time as rector of St. Mary's church, here, on Sunday, Sept. 27th, to a large congregation.

ST. MICHAEL'S.—Reunion services were held in Christ church on St. Michael and All Angels' Day, Sept. 29th. The services included sermons by the Rev. Messrs. Chas. E. Buck and Oliver H. Murphy, and addresses by other visitors. In the evening a banquet was provided for the parishioners and visitors at the rectory. The rector of Christ church, the Rev. J. H. Chesley, will soon be home from his vacation.

TUNIS MILLS.—The Bishop visited St. John's chapel recently, preached and confirmed a class of six persons.

CHESTERTOWN.—The Northern Convocation, comprising the counties of Kent and Cecil, met in St. Paul's and I. U. churches, on Sept. 22d, 23d, and 24th. The programme for Tuesday was: Morning Prayer, sermon by the Rev. Mr. Davidson,and the administration of the Holy Communion. After the services a delightful collation was enjoyed in the vestry-room of the church. In the afternoon at 3 o'clock, Evening Prayer and a sermon by the Rev. Wm. Schouler, followed by addresses from the Rev. Messrs. J. A. Farrar, Giles B. Cook, and S. C. Roberts, were enjoyed by those present. On Wednesday, the Bishop was present, and assisted in the services, administering the rite of Confirmation in the evening. On Tuesday the convocation met in I. U. church. The programme consisted of a sermon by the Rev. J. A. Farrar, followed by impromptu addresses on the theme suggested in the sermon, by the Rev. Messrs. S. C. Roberts, G. B. Cooke, and Wm.Schouler. At 3 o'clock, the Rev. Giles B. Cooke delivered an excellent sermon, the subject of which received discussion, participated in by the Bishop and the Rev. Geo. C. Sutton, Dean of the Convocation. The convocation adjourned to meet in Chesapeake City, Cecil County, December 1st.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

Probably never again within our time will such an assembly of bishops, clergy, laymen, and representative men, assemble together as did at the consecration of the Rev. Dr. Brooks as bishop of the diocese. Long before the hour of service,the streets around Trinity church were thronged with people and clergymen from every adjoining diocese, with many from the West and two from London, England. The diocesan clergy met at 10 A. M. in Trinity chapel, and robed; the visiting clergy in the room below. With the care of a well-managed corps of marshals, the different parts of the procession were excellently arranged so that there was not the least flaw visible. The procession issued from the chapel and entered the cloister on the north side of the church, then passed down to the rear of the church, and then up the main aisle to the chancel. It was in the following order: wardens and vestry of Trinity church,the visiting clergy, the clergy of Massachusetts, the standing committee of the diocese, the Bishop-elect with his attending presbyters, who were the Rev. Dr. Arthur Brooks of New York, and the Rev. J. C. Brooks of Springfield, Mass.; the Bishops, who were Williams of Connecticut,Howe of Central Pennsylvania, Whipple of Minnesota, Clark of Rhode Island, Niles of New Hampshire, Littlejohn of Long Island, Doane of Albany, and Talbot of Wyoming. Midway of the main aisle the chief marshall stopped the procession, which divided to the left and right, and allowed the bishops to pass through to the chancel, where many of the diocesan clergy also found seats, but accommodations for the remainder and the visiting clergy were reserved in the pews fronting the altar. In the first of these sat the Bishop-elect with his attending presbyters.

Bishop Williams began the Communion service. Bishop Littlejohn read the Epistle, and Bishop Howe the Gospel. The recital of the Nicene Creed followed, which was an inspiration in itself, said as it was, by that vast assemblage of people. After the notices of a missionary service in the evening, read by the Rev. Dr. Converse, hymn 273 was sung. The sermon by Bishop Potter followed, based upon the texts, Acts xii: 2, 3, 4; II Tim. 1.6. No clearer presentationof the work and ministry of the Holy Spirit's work could be given than this sermon gave; marked throughout with an earnestness of manner, a conscientiousness of purpose in revealing the work of the Church, it left no uncertain sound behind.

"Separate *Me*, Barnabas and Saul for the work whereunto I have called them, and when they had fasted and prayed and laid their hands upon them, they sent them away. So they, being sent forth by the Holy Ghost,departed." Certainly there is no obscurity here. Juggle with the words as one may, he cannot separate the inward call and the outward ordinance, the spiritual missionand the tactual commission, the divine empowerment and the human authentication of it. . . . But the fact remains that there is a way which is of God's appointment, there is a ministry which he first commissioned, and which they whom he first commissioned passed on and down to others. Its authority does not come up from the people, it descends from the Holy Ghost. And, as in the beginning its outward and visible sign was the laying on of apostolic hands upon men called, whether to this or that or the other service, pastoral, priestly, or prophetic, yet still to an apostolic ministry, so it has been ever since. We may exaggerate or travesty it as we please. We may exult over its corruptions and ridicule its pretensions and deride its efficacy. None of these things can dismiss out of human history or human consciousness the fact that, unless we are to reject the whole story of which it is a part, the apostolic ministry is an ordering of divine appointment, apart from which you cannot find any clear traces of a primitive ministry or a primitive Church."

The sermon being ended, the Bishop-elect was conducted to the chancel, Bishop Clark standing on the left and Bishop Whipple on the right. The certificates from the bishops, the standing committee, and the diocesan convention were then read. Dr. Brooks said the promise of conformity in a tone which was heard throughout the church. Bishop Doane read the litany and suffrages, and the questions and answers of the ordinal followed; while the bishop-elect was vesting with the rochet, the anthem,"How lovely are the messengers that preach the Gospel of Peace; To all nations is gone forth the sound of their words,"was sung. The *Veni Creator Spiritus* was then said by the presiding bishop with the usual responses by the bishops, together with the prayer, followed by the imposition of hands and the delivery of the Bible with the customary words. Nothing marred the occasion with the exception of what was thought to be a serious matter at first,when, through exhaustion, Bishop Clark fell to the floor just before the imposition of hands, but he soon recovered and the service was not interrupted for any length of time. Bishop Williams, after the consecration, led in a most cordial manner the new bishop within the chancel, and the Holy Communion service was proceeded with, when all the bishops and clergy,with few exceptions, received. The recessional hymns were the 176th and 187th.

Thus ended for the diocese a most impressive service. The bishops, clergy, and laity enjoyed afterward a luncheon at the expense of Trinity church in the Hotel Vendome. A missionary service was held in the evening at the church, when Bishops Doane and Whipple made stirring addresses in behalf of missions. Bishop Brooks presided. The offerings were for general missions. The offering at the consecration service will go to diocesan missions; 1,632 invitations were issued for this service.

KENTUCKY.

THOS. U. DUDLEY, D. D., D. C. L., Bishop.

The Rev. D. Brock Ramsey has tendered his resignation as rector of the parish of the church of the Advent, Louisville,which has been accepted. In the meantime,services are held by Mr. Thos. P.Jacob of Christ church, Brotherhood of St. Andrew, who is in deacon's orders.

The Rev. S. J. French of St. John's church, Frankfort, has resigned upon a call to the church of the Redeemer, Sayre, Pa.

The Rev. Geo. C. Betts, of Grace church, has accepted an invitation to conduct a ten days' Mission at All Saints' church, Hoosac, N. Y. Father Betts will not return to his parish until Nov. 1st. In the meantime his place will be ably supplied by his assistant, the Rev. John H. Molineaux.

The Rev. R. Lee Craig, who supplied the place of the Rev. Chas. E. Craik, as rector, in his recent vacation to Long Island,N.Y., has returned to Uniontown, in answer to the urgent call of his former parishioners to resume charge of St. John's church.

The anniversary of the Orphanage of the Good Shepherd, (for boys only), was held at St. Andrew's church, 19th Sunday after Trinity. The address in behalf of the orphanage was delivered by the Rev. W. H. Barnwell. The report for the past year ending Oct. 1st, gave the following items of interest: Boys admitted, 1; demitted. 10; present number.3; receipts from all sources $4,846.45; disbursements, $4,857.29. The Ladies' Guild of the Orphanage have paid for the clothing of the boys with the exception of $45.63. Attached to the orphanage is a steam printing press and job printing office where the boys are taught the rudiments of the "art preservative;" their work is first-class. An offertory for the benefit of the orphanage will be made in all the city churches the 20th Sunday after Trinity.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

Bishop Davies has appointed the following committee to prepare for the separation of the Northern Peninsula from the diocese of Michigan: The Rev. Dean Richmond Babbitt, rector of St. John's, Saginaw, chairman; the Rev. P. T. Rowe, of St. James' church, Sault Ste. Marie; the Rev. M. C. Stanley, recently general missionary of the Northern Peninsula, and Mr. Peter White, of Marquette.

Proposition has recently been made looking to the abandonment on the part of St. Barnabas' church, Detroit, of its parochial organization, and its assuming the simpler form of a mission. The change will probably soon be made, and will result in putting the field of St. Barnabas' directly under the control of the city missionary. The church is situated in a populous and growing part of Detroit. The parish property is valued at $5,000, on which is a debt of $1,400, incurred in the improving and refurnishing of the church a few months ago.

A Harvest Home Festival was held at St. Thomas' church, Detroit, on the evening of Oct. 16th, and an appropriate sermon delivered by the Rev. Dr. Prall, of St. John's, on the text, "Consider the lilies."

The Rev. R. A. Holland, Jr., recently of the Cambridge Divinity School, has become assistant to the rector of St. Andrew's church, Ann Arbor, and entered on his duties in that parish Oct. 1st. He will have much important work in the charge of Hobart Guild, in Bishop Harris' Hall.

The new rectory of St. Paul's parish, Saginaw, was formally opened on Thursday, Oct. 15th, with a service of benediction, the rector of Flint, the Rev. R. E. Macduff, making an appropriate address.

MISSOURI.

DANIEL S. TUTTLE, D.D., Bishop.

BISHOP'S APPOINTMENTS.

OCTOBER.

27. Canton. 28. Monroe.
30. 10 A. M., annual meeting of Woman's Auxiliary, St. Peter's, St. Louis.

NOVEMBER.

1. St. Louis: A. M., cathedral; evening, St. Paul's.
3. Shelbina. 4. La Plata.
5. Kirksville. 6. Glenwood.
8. St. Paul and Minneapolis.
15. Chicago. 17. Atchison, Kan.
20. Clarence. 22. Macon.
23. Bevier. 29. Salem.
30. Steelville.

DECEMBER.

6. Ferguson. 10. Hannibal.
11. Palmyra. 15. Bonne Terre.
16. Crystal City. 17. De Soto.
18. Ironton. 22. St. Charles.
23. Troy.

ST. LOUIS.—St. George's church has been commenced at its new location, Pendleton and Olive sts., and the corner-stone is to be laid by Bishop Tuttle, Oct. 25th, Bishop Thompson, of Mississippi, making the address. The stone of the old church building is to be used in the new, nearly all of the walls being already down. Until such time as the new chapel is ready, morning services will be held in Mahler's Hall on Olive st. near Grand ave., by Dr. Holland. Those of the congregation who were not disposed to move west have organized a new parish under the name of the church of the Redeemer, and are holding services in the hall of the Office Men's Club on Olive st. near Garrison, the Rev. G. Tuckerman officiating temporarily in addition to his regular work at St. Stephen's.

Preparations are about complete for the convention of the Brotherhood of St. Andrew, meeting this week. The business sessions will be held in Entertainment Hall of the Exposition Building, and the services in Christ church cathedral. Many St. Louis homes will be opened to the visitors, and many will be entertained at the hotels. Much enthusiasm has been displayed by the St. Louis members, and this was largely increased by a visit of Mr. Houghteling last Sunday. On Wednesday, Oct. 14th, a chapter of the Brotherhood was formed in St. Mark's memorial parish, the Rev. John Wilkinson, rector, with 10 charter members. Every parish in the city of any considerable size, now has a chapter of the Brotherhood, and there is much reason to believe that this will strengthen the Church work of the city and help to do away with the parochial spirit, which has been, and is, too evident among us.

MILWAUKEE.

The memorial service to Bishop Knight was held at the cathedral on the evening of the 14th inst. by appointment of the Standing Committee. Evening Prayer was said by the Rev. Messrs. C. S. Lester, and E. G. Richardson, and Dr Wright. The memorial sermon was preached by the Rev. Dr. Riley, from the text, "I thank my God upon every remembrance of you," Phil. i: 3. The discourse was biographical in character. The Dr. recalled how, little more than two years before, on the "morrow of the Annunciation," they had gathered at the same place to witness the consecration to the episcopate, with a function made stately and impressive by all the accessories of music and ritual pertaining to that service. The speaker traced the history of the late Bishop from childhood. Born in Marblehead, Mass., he developed a love of nature in his earliest days. While still a young child he was interested in weighty questions of law, politics, and theology, and would express opinions upon them showing a well-stored mind, which had already begun the acquisition of an education that in later years was profound, thorough, and widely diversified. He was prepared for college in Boston, whither his parents had removed, and an intimate knowledge of Latin, Greek, Spanish, and Italian, and in later years, of French, were among his accomplishments. He was for a short time a student at Harvard University but, acting on his belief in Church education, he afterward entered Burlington College, where he came under the influence of the elder Bishop Doane and of the Rev. E. P. Wright, D. D., then a professor at that college. At the General Theological Seminary, where he graduated, he was a member of that remarkable class of 1854, which included Brown, DeKoven, Hodges, Lance, Stevens, Parker, Richey, Seymour, and others. After travelling abroad, he was ordained and entered upon the ministry of the Church. The speaker dwelt at length upon his work in Boston, Hartford, and Lancaster, the main facts of which have already been published. Elected Bishop of Milwaukee in December, 1888, the work which he attempted was to mould the forces of the diocese into one harmonious whole. Had he lived, thought the speaker, he would have imprinted his character upon the whole diocese. During his last weeks, the Bishop seemed to feel that the shadow of death lay over him. A little while before the end, he had requested the speaker to take from the shelf and read to him an old volume of meditations on death, and had commented thoughtfully upon the greater spirituality of those days. Not long afterward, while conversing with Dr. Wright, he fell unconscious to the floor. He was carried to his bed by Dr. Wright, Canon St. George, and Dr. Sperry, his physician, and never arose again. He afterward recovered consciousness but not speech. He died on Monday, June 8th, and was buried from the cathedral on St. Barnabas' Day. The Bishop was a true and cordial friend, and never willingly wounded the feelings of any. He was a theologian of the Caroline school, firm in his belief, but tolerant, and not given to controversy. In person, though not above medium height, he conveyed the impression of great power and dignity.

NEBRASKA.

GEORGE WORTHINGTON, S.T.D., LL.D., Bishop.

The two deaneries held a most successful convocation on October 6 to 8 in Holy Trinity, Schuyler, at which were present and assisted, with perhaps a half-dozen exceptions, all the clergy working in the diocese. Missionary addresses bearing upon diocesan work were delivered on Tuesday evening by the Rev. Canon Whitmarsh and the Rev. I. Johnson, on Wednesday evening by the Rev. W. H. Sparling (the general missionary) and the Rev. J. E. H. Leeds. Four papers of unusual excellence were read on: 1. "The relation of the Church to the social and political questions of the day," by the Very Rev. Dean Gardner. 2 "The Church and the Bible, their relation to the faith and life of the believer," by the Rev. Canon Hewitt. 3. "The cultivation of the intellectual and spiritual life of the clergy," by the Rev. W. C. McCracken. 4. "The harmony of the sacred Scriptures with modern science," by the Rev. A. B. Spaight, M. A., F. R. G. S. Each paper was followed by an interesting and profitable discussion of the subject. All the papers were of peculiarly high character, especially the last. At 7 o'clock each morning the Holy Communion was celebrated, and two adults were confirmed on Thursday previous to the Celebration. At the close of the convocation meetings, the quarterly meeting of the diocesan branch of the Woman's Auxiliary was held, to which, with hardly an exception, the whole of the clergy remained. The Bishop delivered the opening address, Mrs. Woolworth of Omaha being president, and Mrs. Musson of Ashland, secretary *pro tem.* The Dean of Convocation (Canon Doherty) conducted the religious services at the business and closing meetings. This convocation, in many respects, was the best ever held in this diocese.

The Bishop is now closely occupied with his fall visitations, often travelling at night, and riding across country 30 and 40 miles at a time, in wagons and the like primitive conveyances.

THE EVANGELICAL EDUCATION SOCIETY.

This society held its 29th annual meeting in Philadelphia, on Thursday, Oct. 15th. Bishop Whitaker took the chair. The Rev. Dr. Matlack acted as secretary. The following officers were elected for one year: *President*, Hon. Felix R. Brunot; *Active vice-President*; Rt. Rev. O. W. Whitaker, D.D.; *General Secretary*, the Rev. Robert C. Matlack, D. D.; *Treasurer*, William C. Houston, Esq.

The following gentlemen were re-elected on the Board of Managers for three years: The Rev. G. Lewis Platt, D.D., N. Y.; Anson W. Hard, Esq., N, Y.; the Rev. Henry Brown, Chester, Pa.; the Rev. R. A. Edwards, D.D., Philadelphia; the Rev. Benj. Watson, D.D., Phila; the Rev. W. N. McVickar, D. D., Phila.; the Rev. James S. Stone, D. D., Phila.; A. H. Miller, Esq., Philadelphia.

The following continue on the Board for two years: The Rev. J. E. Grammer, D.D., Baltimore; the Rev. Chas. E. Murray, Delaware; the Rev. W. F. Watkins, D. D., Phila.; the Rev. J. Blake Falkner, D. D., Phila.; John Ashhurst, Jr., M. D., Phila.; Wm. Hill, Esq., Phila.; Wm. P. Cresson, Esq., Phila.; Alfred Lee, Esq., Phila.

And the following for one year: The Rev. I. Newton Stanger, D. D , N. Y.; the Rev. Robt. C. Booth, N. Y.; the Rev. J. H. Eccleston, D.D ,Baltimore; the Rev. Thos. Duncan, D. D., Maryland; the Rev. J. P. Hubbard, Phila.; the Rev. W. F. Paddock, D. D., Phila.; B. G. Godfrey, Esq , Phila.; W. M. Coates, Esq., Phila.

The treasurer's report showed receipts from all sources, including the balance from last year, $11,872.09; and expenditure for students, publications, etc., $9 189.86, and $2,000 added to the invested fund, leaving balance in hand $682.25.

During the year 44 students have been aided, and five new publications issued and widely distributed.

The report of the general secretary says:

Breadth.—Our work stretches over the country. We have on our students' roll at this time, men in the colleges and theological seminaries of Cambridge, New York, Philadelphia, Alexandria, Petersburg, Sewanee, Gambier, Faribault, Nashotah, and Geneva, and a number under private instruction. The true and worthy man we try to aid wherever he may be found, and to give him that amount of aid which will help him over hard places, and not weaken his independence and self-reliance, or foster ease and self-indulgence.

Fields supplied.—It is our aim to supply the most destitute fields, as well as to aid the most needy men, and we feel that in both efforts we have met with encouraging success. Within a few years the missions of Africa, Alaska, China, and Japan, have all been re-inforced by the men we have educated. The work among the Indians and the colored people of the South has been largely dependent upon us for its supply of laborers, and they have proved themselves worthy of their trust. We have no less than 16 men from these fields upon our students' roll at this time.

The work among our Spanish neighbors is becoming very interesting, and assuming political importance, as our national relations become more intimate. As the door in Mexico was closed against us another opened in the Island of Cuba. We have educated two men for that field, and now have a third on our roll. The Rev. Parmenio Anaya was removed by death, after a brief but devoted ministry among his people. The Rev. Pedro Duarte is still doing hard, self-denying work in Cuba and needs several co-laborers. It was through his wisdom, energy, and self-sacrifice that the authorities of Spain were induced to extend religious toleration to the Island of Cuba by royal decree, dated August 6th, 1884. Mr. Duarte faithfully, courageously, and modestly proclaims the Gospel of Christ by teaching, preaching, and translating, respected by the government, and admired and loved by his people.

Self-Help.—Many good men still stand aloof from the work under the impression that it injures the student to aid him, that men of talent, industry, and energy can always work their own way into the ministry, and that it is better for them and for the Church that they should do so. This is largely true, but the exceptions are numerous. We always prefer to help those who do the most for themselves. There are many struggling men who are endeavoring to carry a burden too heavy for them to bear, men whom any Christian would be glad to aid were he fully acquainted with their circumstances and great necessities. These are the men we endeavor to search out, and to whom we feel it a privilege to extend a helping hand.

We may be allowed to cite a few cases, with the hope of removing the objections of the opposer, awakening and increasing the interest of the indifferent, and stimulating to larger generosity those who are now supporting the work:

1. A missionary clergyman in the far West, who is supporting a family of six on a stipend of $650, besides his house rent, wants $150 a year to enable him to give his son a college education that he may be thoroughly prepared for the work of the ministry, to which he feels himself divinely called.

2. Another Western missionary, living on a proverbially small salary, asks for $100 a year to aid him to put two of his sons through a theological seminary that they may assist and follow him in his self-denying work on the borders of civilization.

3. A young man who has cheerfully assumed the care of three younger brothers and sisters who are worse than orphans, asks for $200 to enable him to carry his load and work his way through college and into the ministry.

4. Another called in the prime of life to change his profession, asks for $200 that he may support his wife and child while completing his theological course.

5. An Indian, thoroughly endorsed by his Bishop, who writes: "I have raised wheat enough to bread me," wants $150 to enable him to spend the winter in a theological seminary.

Ten colored men, who are all working hard, summer and winter, at anything they can find to do, receive each $100 to enable them to attend the Bishop Payne Seminary at Petersburg, Va. These are not exceptional cases. The majority of our men do a good deal toward supporting themselves.

The Living Church.

Chicago, Saturday, October 24, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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THE Christian unity now so earnestly desired . . . . can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial *deposit of Christian Faith and Order committed by Christ and His Apostles* to the Church unto the end of the world, and therefore incapable of *compromise or surrender* by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men.

As *inherent parts of this sacred deposit* and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to wit:

1. The Holy Scriptures of the Old and New Testaments as the revealed Word of God.

2. The Nicene Creed as the sufficient statement of the Christian Faith.

3. The two Sacraments, Baptism and Supper of the Lord, ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

4. The *Historic Episcopate*, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church. [The House of Bishops on Christian Unity, Convention of 1886.]

The famous document from which we have quoted above, distinguishing by italics, certain expressions which we deem worthy of special attention, came before the Church and the world with all the authority which the united voice of the bishops in council assembled could impart to it. It plainly states that any part of the "substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church" is "incapable of compromise or surrender," and that an *inherent part of this sacred deposit* is the *Episcopate*. The statement is not the statement of a view, or an opinion, or a theory, but of a fact. The Historic Episcopate is part of a sacred deposit. It was committed by Christ and His Apostles to the Church. It is therefore so essential that it cannot be tampered with. It cannot be *compromised*, much less surrendered. Words could not be plainer. Such an utterance, from such a source, lifts the propositions enunciated high above the sphere of party. It is not a party platform, but the voice of the Church. It is not therefore mere partisan arrogance to affirm that the declaration which we have quoted is not only true in itself, but that it expresses the position of the Church, and that the denial of it is both false in itself and contrary to the position of this Church. The same thing cannot be both true and not true, essential and not essential, held by the Church and yet not held by it.

CHURCHMEN who stand for the principles of the Prayer Book; who accept the Creeds as they have always been interpreted by the Church; who take the Liturgy and the Ordinal as expressing the mind of the Church and the teaching of our Lord as to sacraments and orders; who receive the Bible as the Word of God and believe in the Church as the Body of Christ, are stigmatized as "ritualists." What all this has to do with ritual, except that it gives meaning to ritual which many use merely because it is "pretty," no man can tell. The most honored exponent of "ritualism" was probably the late James De Koven; yet he was no more concerned about "ritual," as such, than was John Cotton Smith. Go over the list of representative High Churchmen, "advanced" men, as they are sometimes called, and you will find scarcely any who make much of "ritual." It is a mean way that little men take to belittle great men, to call them by some name which implies contempt, however untrue and unsuitable it may be. Sometimes a name so ignoble in its origin becomes honored in its use, as has the name of "Methodists," first applied to the Wesleys on account of the methodical piety which they practiced and taught. "Ritualism" is as much Protestant as Catholic, as Anglican as it is Roman; and perhaps the Greek Church, which is intensely anti-papal, is the most ritualistic Church in Christendom. We clip the following from a late paper:

> Lutheran Protestant ritual receives every week further illustrations from the observations of travellers. In Saxony and Bavaria, the ministers wear cassocks, pictorial, (pectoral)? crosses, birettas, and use altars, crucifixes, lighted candles, flowers, vases, tc.

IN the recent charge of the Bishop of New York to his convention are to be found some noticeable remarks upon the law of the Church which is meant to protect her people from unauthorized or erroneous teaching, and which therefore enforces the use of the Prayer Book, and excludes from officiating any person who has not been "duly licensed or ordained to minister in this Church." The Bishop very correctly calls attention to the fact that it is just as much against the letter of this law to allow Greeks, Armenians, and Old Catholics, to officiate in our churches, as to admit Presbyterians, Methodists, and Unitarians. If, therefore, the law is to be put into effect in one direction, it ought in all fairness to be applied in the other also. It seems to be implied in his words that this would not be readily acquiesced in by those who have shown hospitality to the foreign ecclesiastics to whom reference is made. We can hardly think, however, that this is the case. We should imagine that none of the New York rectors who have allowed Greek services and the like to be held in their churches would have hesitated a moment to acquiesce in even the most gentle reminder from the Bishop that such action was a clear violation of the canon law of the Church. For ourselves, we freely acknowledge that that kind of "hospitality" seems to us very remotely calculated to promote the cause which it has in view, that it is doubtful whether it inspires respect for the American Church on the part of all those who have been recipients of it, and that, on the other hand, its more immediate tendency to encourage laxity and lawlessness is so serious as to more than justify a return to the punctilious observance of the canons which apply to such cases. Obedience to law is always safe. Loyal Churchmen ought to be willing to submit to much self-denial rather than encourage a course of action which may shelter the disloyal priest who does not hesitate to constitute as the temporary teacher of his people one who dishonors our Blessed Lord by denying His divinity.

THE Bishop implies by his remarks in this connection that he knows of no other way in which such irregularities can be met except by setting the penal machinery of the Church in operation for the punishment of offenders. We should have supposed that there were other and milder methods which would be perfectly efficacious in the majority of cases. It may be, however, that those, if there be such, who have taken up the line of deliberate and systematic violation of the law with the settled intention of nullifying it, and, in the end, obtaining its repeal or essential modification, would be restrained by nothing but a judicial process. But it would easily become clear in what instances this was the case and in what it was not. It is certain that the process of an ecclesiastical trial ought to be a last and reluctant resort. The Bishop truly remarks that the decision of a diocesan court amounts to very little. "What is heterodoxy to-day in one jurisdiction may be pronounced by some other court in another to be orthodoxy to-morrow." Only the establishment of an ultimate court of appeal in matters of faith and order can put an end to this unsatisfactory condition of things. Yet at present the diocesan court is all we have, and cases will sometimes arise where resort must be had to it, inadequate as it is, unless error is to be allowed to run riot unchecked and unrebuked. Moreover, it is easy to underrate the effect of the action even of such a court. Where ecclesiastical trials are rare and it is well known that they are resorted to with reluctance and under the pressure of a heavy responsibility, the result is likely to be not without considerable moral force. It is noticeable just now that the outcome of such a trial in one of our dioceses is being generally accepted by the secular press as proving that the Episcopal Church "continues to take its Creed seriously." But nothing is more clear than the fact that the circumstances which exist in the Church make the reorganization of our judicial system a matter of paramount importance.

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* *POSITIVE RELIGION.*

The motto of this book is in the words of our Lord: "We speak that we do know, and testify that we have seen." Of the words which follow, "and ye receive not our witness," this whole book is an echo and expansion. Prof. Allen apparently intends to signify in this way the character of his work—he will speak what he knows and testify what he has seen, upon the most important of all subjects, religion. When the reader has finished the book, he will find that what "we do know" is *nothing*, that "what we have seen" has left unsolved every question which has ever greatly exercised the human soul. If we could suppose a stoic philosopher of the second century to have improved his ethics by the addition of some of the moral principles enunciated in the Gospels, and to have obtained a sufficient knowledge of the life and death of our Lord to have conceived a very high opinion of Him as a teacher, inspired beyond others, but in the same way,

* Positive Religion, Essays, Fragments, and Hints. By Joseph Henry Allen. Boston: Roberts Brothers; Chicago: A. C. McClurg & Co.

by the universal soul, we should come very near the attitude of this Cambridge professor. We should have to add the effect, upon a learned and cultivated mind, of a knowledge of history since the time of Christ, and an appreciation of the dominant part Christianity has played in moulding it, at least throughout the western world.

To acquiesce in, and generally approve of, the form which society has assumed under this guiding influence, is enough, the writer thinks, to entitle him and those who think with him, to the name of Christian. But the theology of his essays and hints, so far as theology can be discerned, is essentially stoic, and the "absolute religion" is only another form of gnosticism, stripped of its grotesque and monstrous features. It presents the same general idea and purpose, of taking Christianity up into a wider and grander system, and, measurably, the same conciliation of oriental theories with western facts. As a matter of fact, orthodox or Catholic theology is seldom alluded to, except under burlesque forms, or as expounded by extreme sects like the Puritans, or by eccentric individuals. The author, for instance, represents the Christian view of the relation of morality to a future life to be such that it would be said, that "a prosperous scoundrel is more to be commended for success in life than a suffering hero or saint, unless their outward condition is somehow to be reversed in a future state of being." The real position is expressed in this question: "If there is no future in which the prosperous scoundrel will inevitably be called to an account, how are the mass of men to be inclined to prefer the path of the hero or saint rather than that of the prosperous scoundrel?" And this is a question which has never been satisfactorily answered. St. Paul enunciated a living truth when he said to the Corinthians: "If in this life only we have hope in Christ, we (Christians) are of all men the most miserable."

The author's New Year Letter, at sixty, exhibits his stoicism at its height. He patronizingly admires the moral qualities with which the monstrous dogmas of Christianity have been held, but has "no patience with some men's sentimental re-action towards orthodoxy," and small wonder, when after all his years and learning, he can see nothing in it but "the chance of a paradise, with the immeasurable background of a hell!" For himself he is ready to accept with tranquil mind, "infinite duration or instant blotting out of consciousness." And he does not care particularly to know anything about it. He has no idea whether the lot of the majority is better or worse than no life at all. He does think, however, that it is possible to make life more or less a better thing for some of our fellow creatures, and this is for him, "the whole sphere of practical religion." This, he says, and we quite agree, is "to take a position at least as good as a pagan stoic."

Such a position as this, is a possible one, we suppose, for a philosopher in his study. But how about the mass of men? Philosophy has always been aristocratic, and philosophy as such—presenting us with no more than an analysis of the human soul and human life—cannot be otherwise. So far as the position which this learned scholar here, at three-score years, contentedly assumes, can be at all apprehended by the mass of common men, its results are far otherwise than with him. Take away from the struggling population of the back streets and slums of our great cities, the fact of the existence of a personal God and of human responsibility to Him, together with the hope of immortality, and you have the Anarchist and Nihilist. Take away from the man of the prairie, and the forest, and the unformed society of the new western town, these ruling ideas with their tremendous forces, and you have left no mild desire of each one to serve his neighbor and make life a hairsbreadth or so better for other living creatures, but you have, frankly enunciated and heartily acted upon, the well-known principle, "Every one for himself and the devil take the hindmost." Take away from the sin-sick and the despairing all belief in the future life and the certainty of judgment, together with the possibility of forgiveness and spiritual peace whatever the outward lot in this world, and you have as the inevitable result, the remedy of suicide. This was the ancient stoic cure for human ills, voluntary death with the hope of oblivion. It is reviving again in our great cities, as people come to find out that great scholars have given up the old beliefs and have nothing new to offer.

So far as this "positive religion" has any practical side, it has been tried before. But it is curiously ineffective when it is preached to the struggling, the weary, the sin-laden, the suffering, the dying; to those who have lost what they most loved; to those who feel within them, in a strength and freshness not yet impaired by outside influences, the common instincts and aspirations of humanity, after God, and after union with God and eternal rest in the beatific vision. What more convincing evidence could we have that there must be such a thing as a revelation from God, than the fact that, after sixty years, this learned and cultured man, of abundant insight, an accomplished student of history and of men, and of the thoughts of men, should be able by all his efforts to arrive at nothing more than this: that it is well to do good, but why, I cannot tell, except that I feel it. As for God, and the soul, and the hereafter, I know them not, and so I cannot testify of them!

SERMON NOTES.

FROM A SERMON BY THE REV. C. F. J. WRIGLEY, RECTOR OF ST. MARY'S CHURCH, BUFFALO N.Y.

"Whom resist steadfast in the Faith." 1 Peter v: 9.

What does the religious agitation of the day mean? It is this: Instead of the emancipation of reason being in progress, we see the emancipation of common sense in progress. I take direct issue with the Unitarians, and with the average newspaper, and say that it is not the old creeds that are being questioned, but the new creeds, and, moreover, this is not a matter of say so, but a simple matter of fact. Look round and see for yourselves. What is it that is disturbing Presbyterianism? Is it because Dr. Briggs does not believe in the old creeds that the Presbyterian synod has repudiated him? No, it is because he cannot believe in a creed that is not three hundred years old. Dr. Briggs distinctly says, in a recent article: "The Apostles' and Nicene Creeds are the Creeds of Christendom, I take no exceptions to any statements in them. It should be the aim of all Christians to rally about them, as the doctrinal basis of Christendom. Everything essential to Christianity is in them; their language is chaste and beautiful; they are devotional and easily become choral; the Christian world, with very few exceptions, unites in them, and in their one harmonious faith realizes the blessedness of the communion of saints; all other creeds, all new creeds, express division and schism, and they set forth doctrinal variations which are of importance to the science of theology, but are not essential to Christian faith and life." These are the words of a Presbyterian heretic. It does not sound as though the old creeds were on trial. It seems plainly evident that it is the new creeds that fail to satisfy the leaders of thought in this century.

Again the Dr. says: "The creeds and theological systems now in use in the United States, for the most part, were constructed without any use whatever of the fundamental departments of theological science, and yet, in child-like simplicity and cool dogmatism, it is assured that they are Biblical, Churchly, and confessional; when the modern creeds of the United States are tested by the Bible and history, they do not stand the test, consequently there is a general tendency throughout Protestant Christendom towards simple statements of faith, and a general acquiescence in the Apostles' Creed and the Nicene Creed, as sufficient even for our times." Again he says: "There are some who would do away with all creeds, but in this period of transition, we have need of charity and patience, and the passion for truth. The excesses of the modern Church ought not to drive us to excesses. Let us correct the evil, but let us make no more mistakes. Let every Christian rally to the position of the Anglican Church, that the Apostles' and Nicene Creeds are sufficient for all."

Truly this is not the emancipation of reason in any such sense as the Deists or newspapers would take it, although it is the emancipation of reason pre-eminently. It will not lead to revolution, however, by destroying faith. It will lead to Christian unity, by leading the people back to the Creed of the Apostles, and by weaning them from their creeds of strife and discord. This is the emancipation of common sense and reason. It shows that the real thinkers of to-day want a real creed; something to believe in. It shows that they are not infidels, but that they are groping in the dark through the unsatisfactory religious rubbish of the last three centuries, in search of the "Faith once delivered to the saints."

What does the present agitation in the religious world mean then? It means the exact opposite of what it seems to mean to the superficial observer; there is a revolt against creeds, but not against the old Creed, it is a revolt against the new ones. Faith is not in danger, the Church is not threatened, the Creed is not questioned; men are simply feeling their way back to it. Faith will only be strengthened, and Church life quickened, by the result of this present agitation. Men are beginning to learn what has always been a patent fact to Churchmen, that to say a creed is modern is the very greatest condemnation you can cast against it. The most modern religion must be farthest away from truth. The centuries cannot add anything to revelation; if they do, it must be false. "Thou art the Christ, the Son of the Living God," said Peter, and Christ said, *that* is the "rock upon which I will build My Church." "Go and baptize in the Name of the Father and the Son and the Holy Ghost." Yes, and there, says the student again, is the eternal framework of the three divisions of the Creed, which Christ gave to His Church, and there can never be any more, never any less, than these. "Steadfast in the Faith," says St. Peter, and the words are full of meaning, and men are beginning to comprehend them now, when for years they have been bewildered by multitudinous creeds.

It would be very easy to point out the reasons, if there were time, for the present religious agitation and unrest in the Protestant Churches. It will suffice to simply suggest one or two of the most important. In the first place, extreme Protestantism, having cast away the authority of the Church, must, of necessity, find a new authority. It found this authority in the Bible. It made a fetich out of the Bible, which for a long time men have worshipped, but the higher criticism came in; the ordinary Protestant notion that the Bible was infallible in every way, received a terrible blow;

the foundations of the Faith seemed to be slipping away. Is the Bible inspired, or is it not? was the question that men found themselves asking. Is it the Word of God, or is it not? was the next question; and how could these questions be answered? The Bible, according to the Protestant idea, was the ultimate authority, there was nothing back of it, and if it could not protect itself from hostile criticism, what could protect it? And so extreme Protestantism, having lost sight of the Church, and having lost sight of the great truth that the Bible is simply a written record of a revelation given to the living organism, the Church, found itself floundering in the bog of doubt, uncertain whether it had a Bible or not.

A second reason for the modern unrest is, that men have deserted the Creed and made up new ones that are only fitted for a season, and the common conscience of to-day rejects them. Men feel that there is a good deal of superstition in the modern confessions of faith, that is, a good deal that you cannot, and ought not, to compel a man to believe, as necessary to salvation. There is a revolt against elaborate, philosophical schemes of salvation. Men are looking for something simple; something like Christ gave them to believe, viz., belief in the Father, the Son, and the Spirit; belief in Baptism and repentance only as necessary to salvation.

Those prophets, therefore, must egregiously fail to read rightly the signs of the times, when they prophesy that the old creeds are being questioned and that they are soon to be done away, and that the dawn of the day of liberality in religion is near at hand, a day when every man shall be a law unto himself. The very opposite is true. We are to-day nearing the time when there will be a general revolt against liberality in religion. Men are beginning to see, that though they can make confessions of faith, they cannot make a creed; though they can establish a religious club, they cannot found a Church. Christ built the Church, and He built upon the Creed, and all others must be creatures of time, and pass away when they fail to satisfy. Men are beginning to see as they never saw before, that liberality with truth or in regard to truth, means falsehood. If what Christ gave to His disciples to believe, was necessary then, it is necessary now; if nothing more was required then, nothing more can be required now; and so, in all truth, the creeds are crumbling, not the old Creed, but the divers new ones; not positive things, but negative things; not the things which tend towards unity, but the things which tend towards heresy and schism; not the things which emphasize harmony, but the things which emphasize discord; yes, after three centuries of bickering, the Protestant world is beginning to discover that it is possible to protest too much. What the intellectual men, the leaders of the best thought, want to-day, is something to believe, something simple and positive, something that comes to them with authority, and not from men; and, in not the far distant future, when the mists of controversy and prejudice shall have passed away, and men can see clearly, they will discover that this simple, positive faith is contained in the Apostles' Creed, and that it is the duty of every man in this day to rally to the position of the Anglican Church, and resisting all attempts to make new confessions, "remain steadfast in the Faith."

LETTERS TO THE EDITOR.

THE BIRTHPLACE OF ST. PATRICK.

To the Editor of The Living Church:

I read your article on the life of St Patrick with much interest, particularly because I visited the place of his birth last August. While visiting relatives near Glasgow, they pointed out from the top of their house the spot where St. Patrick was born. We soon made up a party of five and walked to the place. It consists of a large circle surrounded by a belt of trees, and outside the trees is a thorn hedge. Inside of this belt of trees was a Roman fort in which the Saint was born.

The name Kirkpatrick is not correct, it should be Kilpatrick. Kil is the Celtic for church. The place is now called Bearsden, as there is another Kilpatrick in Scotland.

BENJAMIN JONES.

Pittsburgh, Pa.

A CORRECTION.

To the Editor of The Living Church:

In your issue of to-day I have just read the notice of the death of Dr. Benedict, in which great injustice is done to many.

His twenty years' ministry in Georgia was passed at St. James', Marietta, and St. John's, Savannah. No words could be too strong to express the devotion of his life and ministry amongst us. It will ever be to us a most precious memory.

At the breaking out of the epidemic in 1876, Dr. Benedict's trunk was packed to leave for his summer vacation. He at once relinquished all idea of going, and though prostrated by the disease, continued his work of love to the end. A part of the time he was the only Church clergyman here as the rector of Christ church was ill in Virginia, and the Rev. Mr. Dunlop also sick at a distance. As soon as the latter could leave his bed, he returned to the city, took the fever, but at once resumed his work till the epidemic was over. The Rev. Mr. Snowden, of Florida, came to the city and gave his services freely. Our own clergy throughout the diocese, volunteered their services, but the authorities would not allow them to come to the city. The three Presbyterian ministers, the Baptist and Methodist, all stood nobly at their post, one falling a victim to the disease. No clergyman fled. The memory of that terrible time is lightened by the devotion of thousands No city ever came out of such a trial more nobly.

Dr. Benedict's parochial report in the Convention Journal of 1877, gives the same facts. Not only in the fires of that dreadful summer, but amid the desolation of war and in exile, was his unflinching faithfulness to duty proven. As was said of his devoted friend and beloved Bishop, the first great Bishop of Georgia: "Such men God does not often give even to His Church," and we who have shared the blessing of his ministry, and rejoice in his great loving heart, even amidst our grief, thank God for him.

A MEMBER OF ST. JOHN'S CHURCH, SAVANNAH,

PERSONAL MENTION.

The residence of the Rev. Montgomery H. Throop, Jr., is No. 667 La Salle Ave. Please address all letters to All Saints' church, 757 North Clark street, Chicago.

The address of the Rev. Edward Warren is now Excelsior, Minn.

The address of the Rev. John Marshall Chew is, church of the Good Shepherd, Newburgh, N. Y.

The Rev. B. F. Thompson, rector of St. John's, Ashland, Pa., has accepted the rectorship of St. Michael's, Birdsborough, Pa., where he may be addressed on and after All Saints' Day.

The Rev. Walter W. Williams, D.D., has resigned the rectorship of Christ church, Baltimore, Md., on account of continued ill health. The Rev. Dr. G. C. Currie will succeed him.

The Rev. John Hardenbrook Townsend has resigned the rectorship of St. John's, Camden, N. J., and has accepted the rectorship of the church of the Ascension, Atlantic City, N. J., to take effect on Dec. 1st.

The Rev. James H. Lamb, of Morristown, N. J., has been appointed registrar for the diocese of New Jersey.

The Rev. Edward Bradley's address is changed from Brevard, N. C., to 374 Cortland avenue, Atlanta, Georgia.

The address of the Rev. W. Lund is not Aurora, Ind., but Salem, Oregon. Correspondence should be addressed accordingly.

The official address of Bishop Jaggar is Cincinnati, Ohio.

The Rev. D. D. Wallace has resigned the rectorship of Emmanuel church, Denver, Colo., and has been appointed Chaplain and Superintendent of St. Luke's Hospital, Pearl and 19th sts., Denver, Col.

The Rev. C. Ellis Stevens, LL.D., D. C. L., has accepted a unanimous election to the rectorship of Christ church, Phila., and entered upon his duties.

The Rev. M. C. Stanley, recently General Missionary in the Upper Peninsula, has accepted a call to the rectorship of Trinity church, Mackinac, and will take charge of the parish early in November.

TO CORRESPONDENTS.

DECLINED WITH THANKS. — "The Summer Woods:" Hymn on Epistle for 21st Sunday after Trinity; "Falling Leaves."

A SUBSCRIBER.—1. There are so many hoods worn that it is impossible to answer your question briefly. Write to the colleges. 2. The latter half of the *Benedictus* is used in Advent because it has such direct reference to the Incarnation. 3. Some priests place a portion of the Bread in the chalice to symbolize the unity of the Church and of the Sacrifice. 4. We do not know why a lay person may not use the words, "The Lord be with you." 5. If it has not been previously used as such, it might be devoted to that purpose.

C. J. W.—John Wesley used the expression "cleanliness is indeed next to godliness," in Sermon xcii. On Dress. Bacon says: "Cleanness of body was ever esteemed to proceed from a due reverence to God." The expression is traced back to the Hebrew father *Phinehas ben Yair*.

ORDINATIONS.

Bishop Dudley, on Thursday, Oct. 1st, advanced to the order of the priesthood, Robt. Upsher Brooking, of Zion church, Louisville, Ky. The Rev. Reverdy Estill, Ph. D., delivered the ordination sermon, the Rev. W. H. Barnwell presented the candidate, and the Rev. Messrs. E. T. Perkins and Percy Gordon assisted in the apostolic rite of "laying on of hands."

Ordained to the priesthood in Grace church, Greenville, Ill., Oct. 15th, 1891, by the Bishop of Springfield, the Rev. H. M. Chittenden of Carlinville, Ill. The candidate was presented by the Ven. Archdeacon Frost, D.D., LL. D., of Carlyle, Ill., and the sermon was preached by the Rev. J. G. Wright, Rural Dean.

The Rev. H. A. Stonex, M.D., deacon in charge of the Church missions at Hamburg, Brighton, and Howell, was advanced to the priesthood by Bishop Davies in St. Paul's church, Brigh on, Mich., on the last Sunday of September. An admirable sermon on the nature of the Christian ministry was delivered by the Rev. L. S. Stevens. Mr. Stonex is a son of the Rev. William G. Stonex, rector of Grace church, Lapeer, Mich., and for some years was in the active practice of medicine.

OFFICIAL.

THE Church Unity Society makes its annual request to the clergy for sermons on Unity and special prayers for the same on All Saints' Day.

W. S. SAYRES, General Secretary.

THE annual meeting of the Free Church Association, (Massachusetts branch), to receive the report of the Executive Committee, elect officers, and transact all other necessary business, will be held on Monday, Nov. 2, 1891, at 3:30 P.M., in the Church Rooms, 5 Hamilton Place, Boston.

WILLIAM C. WINSLOW, *Secretary.*

SUNDAY, NOV. 8TH,

is the Sunday recommended by seventy-five bishops and at the last General Convention, for offerings for the

CHURCH BUILDING FUND

in all the churches that have not yet contributed during the present year. The clergy who read this are respectfully requested to arrange for the offerings on that day; and as it may be overlooked by many, vestrymen and others interested in Church extension are asked to draw the attention of their rectors to the subject.

G. F. S. A.

The annual meeting of the Girls' Friendly Society for America will be held (D. V.) in St. George's parish, New York City, Tuesday and Wednesday, Nov. 3rd and 4th, 1891. Central Council meeting in the Memorial House, 207 East 16th st., Tuesday at 7:45 P.M. Holy Communion in St. George's church, Wednesday at 11 A. M., with sermon by the Rev. Chauncey B. Brewster. Lunch for associates in Memorial House at 1 P. M. Associates' Conference in Memorial House at 2:15 P. M., followed by a reception, to which, as well as to the service and conference, all friends of the G. F. S. are cordially invited.

E. M. EDSON, President G. F. S. A.

MARRIED.

RING—EARLE.—On Thursday, October 15th, at the residence of Rev. W. R. Earle, Westfield, N. J., by the Rev. W. R. Earle, assisted by the Rev. Stephen Parker, S. T. D., John Pierson Ring to Virginia Earle.

OBITUARY.

KELLNER.—At Geneva, N. Y., on Sunday, Oct. 11, 1891, the Rev. Karl Friedrick Kellner, Ph. D., aged 75 years. "*Post tenebras lux.*"

WINNE.—In peace, October 3, 1891, at Little Rock Ark., in his 21st year, John Checkley Winne, only son of the Rev. F. P. Winne, of Watertown, N. Y. The deceased was for two years organist and choirmaster of Trinity Cathedral, Little Rock. Interment at Watertown, Oct. 9.

APPEALS.

THE Church Unity Society appeals for $1,000 to send papers on the Church and Unity to ministers of the denominations. $474 received to date.

W. S. SAYRES, General Secretary.

Broken Bow, Neb., Oct. 13, 1891.

NO MONEY

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MISCELLANEOUS.

WANTED.—Thorough organist and choirmaster for St. John's church, Saginaw, Mich. Must be good Churchman, and capable of conducting a vested choir of 40 men and boys. Address REV. DEAN RICHMOND BABBITT, Rector.

A YOUNG Priest, native of Penna., married, two children, can preach without notes if desired, present salary $1,500 and rectory, would like to receive a call on or before January 1, 1892, to a parish in some northern State. City parish, large or small, where work will count, preferred. Satisfactory reasons for wishing to leave present parish furnished. Splendid references. Address C, care THE LIVING CHURCH.

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CHOIR AND STUDY.

CALENDAR—OCTOBER, 1891.

25. 22nd Sunday after Trinity. Green.
28. SS. SIMON AND JUDE. Red.

Large congregations crowded Trinity church, Torrington, Conn., to overflowing, on Wednesday, the 7th inst., it being the occasion of the fourth annual festival of the Eastern Litchfield Choral Union. More than eighty singers participated, representing the choirs of Bethlehem, Northfield, Pine Meadow, Plymouth, Riverton, Thomaston, Torrington, Watertown, Winsted, and Woodbury. The festival began with an eight o'clock celebration of the Eucharist, the rector of the parish, the Rev. Melville K. Bailey, being celebrant. Morning Prayer began at eleven o'clock, and Evensong at eight. Both of these services were wholly choral, and, with the anthems and addresses, lasted nearly two hours each. The director was the Rev. T. D. Martin, of Wareham, Mass., to whose earnest efforts the Union owes its inception and continued success. That these choirs lie scattered and more or less distant from each other, is in no way discouraging to this able and indefatigable musician. Guided by his direction and skill, and catching the spirit of his enthusiasm, the united choirs become united indeed, and on the day of their festival present to Jehovah, as with one voice, a service rich and beautiful in its grandeur of praise.

The organ was presided over ably and skillfully by the parish organist, Miss Hotchkiss. The numbers sung were treasures old and new, including a Gregorian *Venite*, Stainer's *Te Deum*, and also his anthem, "Ye shall dwell in the land," the beautiful solo of the last being sung with smoothness and expression by Mr. H.L. Pidge, of Torrington, and Mrs. Alvord, of Winsted. The *Magnificat* and *Nunc dimittis* were by Tours, and Barnby's "Grace of God that bringeth salvation" was used as an anthem. For offertories, Mrs. Norcross, of Boston, Mass., rendered with inexpressible sweetness and beauty, "Come unto Me" for the morning service, and "There is a green hill" at Evensong. Among the hymns were 141, 432, with antiphonal rendering; 189 and 528, both by Dykes. "Sun of my soul" was sung antiphonally by choirs and congregation, the latter taking up the alternate verses in perfect time, and with magnificent volume of sound. The address of welcome in the morning was given by the rector, and was both cordial and thoughtful. The sermon at Evensong, a masterly sketch of the history of Church music for the past four hundred years, and its relation to Catholic teaching, was by the Rev. Hobart B. Whitney, rector of Christ church, West Haven, Conn. The services were intoned by the Rev. J. Chauncey Linsley of Woodbury. The business meeting was held in the afternoon, in the spacious and elegant Pythian Hall, and dinner and luncheon were bountifully served in the adjoining dining hall. Among other matters of business it was voted to hold the next annual festival in Trinity church, Thomaston.

The Church is exercising a growing and deepening influence as a propagandist in musical liturgics and ritual enrichment among our denominational friends, that would have seemed revolutionary not so very long ago. Indeed, it points to the energetic existence of influences that are rapidly undermining many of the distinctive barriers that marked the old Reformation departures from ancient Catholic outlines. In architecture, the timid drift of the last generation has quickened into a resolute adoption of leading ecclesiastical ideals until some of the sightliest and most exemplary "churches" in our cities and cultivated towns are to be found among Congregationalists, Presbyterians, Methodists, Baptists, and Unitarians. Gothic art, with certain eclectic modifications in proportions, decorations, and practical details, is no longer an exclusive characteristic of our own churches. Even chancel and sanctuary "effects" are ingeniously studied. The font has often displaced the unconventional vessel or basin pressed into that service, and may be seen prominently placed within easy reach of the preacher's pulpit. An amusing anecdote in this direction was current in the early days of our own ecclesiological renaissance, in which the eccentric sculptor, Launitz, with a celebrated Presbyterian Doctor in Divinity, figured. The latter had built an excellent Gothic church by the elder Upjohn, with a proper "chancel" which was utilized as a conference room, and had determined to introduce a font in its proper place, but hesitated at committing himself by using the proper name while negotiating with Launitz who was a Roman Catholic. But the Dr.'s evasions were unavailing, and the old sculptor feigned ignorance of his reverend visitor's wishes until he was forced to confess himself in quest of a "font," which, it is needless to add, was duly designed and executed.

The old "meeting house" architecture exists only in buildings which remain as witnesses of the bare, sterile, forbidding genius of early Presbyterianism. Not only are the Gothic, Norman, and Romanesque styles habitually resorted to, with a wealth of decoration, stained glass, and polychrome, but the ancient Catholic and Byzantine symbolisms continually reappear, and the cross in its multiplied forms is freely employed, both in exterior and interior ornamentation. Indeed, the Church tourist no longer finds it an easy matter to identify his own sacred temples in strange cities.

The liturgic encroachments are still more significant. In place of the familiar congregational tune-singing to well-known melodies, the choicest hymns in our service books reappear in the denominational manuals, with their proper settings by our Anglican and American tune writers, as Dykes, Barnby, Garrett, Sullivan, Cornell, Hodges, and the rest. Not only this, but our anthems and Eucharistic services are served up, in queer relations, it is true, disjointed, and in unmeaning confusion. Even the *Ave Maria* and *O Salutaris Hostia*, with a disguised version, perhaps, may be heard creditably sung in congregations whose spiritual progenitors harried witches, Quakers, Baptists, and Roman priests with equal and consistent alacrity. There are not a few denominational churches in New York where most elaborate service kalendars are produced from almost exclusively Anglican and Romanist sources. Yet more remains to be told. The vested choir is in sight, and already menaces the costly quartette and the highly schooled chorus of mixed voices, and it is safe to prophesy that while the choir of boys and men is already an accomplished fact in not a few denominational churches, the vestments are sure to follow after a discreet delay.

Even our Methodist friends are keeping step with this "high" ecclesiastical movement. In evidence here is an Evensong "Order of Service" printed, and recently sung in a Methodist Episcopal church, near New York. The numbers run thus: I., Organ Voluntary, *Adagio*, "Sonata Pathetique," Beethoven, (artistic, but of equivocal propriety); II., Hymn; III., Responsive Psalm Reading, (new name for "Psalter"?); IV., Duet, "Wherefore is thy soul cast down," from "Eli"—Costa; V., Scripture Lesson; VI., Hymn; VII., Prayer; VIII., *Gloria Patri*; IX., Hymn; X., Offertory, (?) Solo, "Hark! my soul, it is the Lord," Gounod; XI., Address; XII., Quartett, "Far from my heavenly home," Tours; XIII., Organ Selection, *Andante*, Hopkins; XIV., Duet and Chorus, "Sabbath closing hymn," with XV., Closing Voluntary, Postlude, Calkin. Think of such a musical sequence in any Methodist church twenty-five years ago! As for liturgic services, a continual tinkering and experimenting is in progress among them, and all sorts of ritual expedients are tried with the avowed purpose "of arresting the wide-spreading defection of the young people to the Episcopal Church." The Apostles' Creed is drawn out of its long slumber from the "Confessions," and "Book of Discipline," while the Lord's Prayer is said by minister and people, with episodes of "Responsive Psalm Reading." But as for arresting the aforesaid defection by such superficial measures, we apprehend that our friends will be driven to the necessity of adopting, *ex animo*, the Catholic Faith in its integrity with its hold on the supernatural through the grace of the Holy Sacraments; a consummation nearer than it was twenty-five years ago, and most devoutly to be prayed for.

"Some Thoughts upon Chanting," is the title of a valuable tractate by Elizabeth Field Knap Whitney, dedicated to her father, and printed at 1815 Vine st., Philadelphia. It is altogether independent and original in its treatment of the subject, and starts from the fundamental premise that chanting is the most important element in musical liturgics. The vigor and intelligence of the writer may be gathered from this citation from her "Concluding Remarks": "If these pages arouse more interest in ritual music, and some able and earnest musician be invited to supply what is lacking, and to go forward on the difficult path of reform, I shall rejoice. If among the bishops, priests, and deacons of the Protestant Episcopal Church, and among the students of her divinity schools, a desire be awakened to become familiar with the noble music of the Hebrew, Greek, and Roman rituals, as with the music of the German, Lutheran, and Moravian Churches, and with the best compositions of the Anglican service, the immediate object of this little pamphlet will be attained. Until there be familiarity, at least, with the best models, we can have no true standard of music fit for the King Immortal and Invisible, and a power mightier than most of our pulpits, for lifting the soul heavenward, will lie dormant."

These are brave, true words, and they invite us to a rapid synopsis of the argument, which is opened by a discussion of the query: "Why is our chanting unmusical?' The writer starts with the assumption that it is fundamentally unmusical; and in this, intelligent criticism must acquiesce. In opening up this topic, we are introduced to this striking quotation from Dr. Stainer, who, in his "Music of the Bible," says of cantillation that:

> It is a rude kind of chant, which has all the defects which are attached to irregularity and uncertainty, but the irregularity of this sort of chant renders it singularly appropriate for use to poems of a complicated or constantly changing rhythm, such as the Psalms. The rigidity of the form of the single and double chant, to which we sing the beautiful Prayer Book translation of the Psalms, is really their great fault, for although it gives a congregation of hearers every opportunity of quickly learning its unvarying tune, yet it must remain exactly of the same length and cadence, whether the verses be long or short, or whether the parallelisms of the poetry run in half verses, whole verses, or sets of two verses. The unequal length of the meditations and endings of Gregorian tones has been urged in their behalf, as giving greater elasticity to the musical recitations of the Psalms. It must be allowed that this is true, but on the other hand, this advantage is often thrown away by using one particular tone for a whole Psalm, or, what is still worse, for several consecutive Psalms at one service. We moderns, it must be confessed, stand greatly in need of some easy form of cantillation for Psalm-singing, which shall, owing to its elastic character, be moulded to suit irregularly-constructed poems.

Here follows a valuable line by our author, she says: "Dr. Stainer has, I think, touched a real cause of our unæsthetic and wearisome chanting, viz., a want of elasticity. But to what is this inelasticity of our chant-form due? To a want of reverence for, and of attention to, the sacred words, and consequent carelessness in pointing, and a forcing of important words and accented syllables upon unaccented notes, and *vice versa*. All this, in consequence of adoptions of chant-forms moulded to another language. The introduction of the bar, and consequent impression of regular time and measure, has added still more to this rigidity. An instinctive effort to escape from the discomfort of hearing the literary sense clash with the musical rhythm, has induced the hurried, irreverent chanting in our churches. An examination of the antiphonal Hebrew chants, and a comparison of them with the Gregorian tones, will force upon one the conviction that the latter were not a newly invented form, but the Hebrew form altered to suit another language. In the Greek Church there seems to have been the greatest care bestowed upon the words, if one may judge from a book of chants used in the Russo-Greek Church, published by the order of the Czar. These are arranged in four-voice parts, the melodies varying for each verse. There is neither bar nor time indicated, the verses only being subdivided. Each syllable has a note of its own, of greater or less value, the length of this note apparently corresponding to the importance of the word, or stress, to be put upon the syl

lable. I think we should treat our sacred words in some such manner, and where a word or syllable requires it, boldly take and hold a note as long as necessary for its adequate expression. Only by some such method can we attain a reverent, stately declamation and flowing cadence." We shall resume our synopsis of this discussion in the following issue.

THE ENCYCLOPEDIA OF MISSIONS. Descriptive historical, biographical, statistical, with a full assortment of maps, a complete Bibliography, and lists of Bible versions, missionary societies, missionary stations, and a general index. Edited by Rev. Edwin Munsell Bliss. 2 vols., large 8vo., pp. 661 and 679. New York: Funk & Wagnalls. 1891.

The present elaborate work, of over 1300 pages, is the first attempt to give an exhaustive account of missionary labors, on the part of all Christian churches and denominations in all lands. Also, to tell the story of difficulties encountered and overcome, of the character of the races among whom missionary work has been and is prosecuted, and of social and political conditions affecting the same. Mr. Bliss, its editor, has sought and obtained help from every quarter, and has striven to secure accuracy and as much fulness of detail as possible. The Presbyterian record stands highest, covering, through its numerous subdivisions, 24 pages. The Methodists occupy 21 pages, to which is to be added the Wesleyan branch, 12 pages. The London Missionary Society (Nonconformist) fills 15 pages, the Baptists some six pages, and the Roman Catholic (including mediæval missions) about 15 pages. The two great societies in England, *i. e.*, the Society for Promoting Christian Knowledge, and for Propagating the Gospel in Foreign Parts, receive rather scant notice in some three or four pages, while the Church Missionary Society occupies 14 pages, and the Protestant Episcopal Church in the United States is disposed of in less than three pages. Of course this, so far as it goes, represents very imperfectly the contents of these volumes, in view of the fact that there are in them biographies of distinguished missionaries and other laborers in the wide field of missions, as well as a carefully-prepared account of versions of Holy Scripture, notices of missionary societies in all Christian countries, and of missionary stations, etc. One very interesting and instructive article treats of "Woman's Work for Woman" (44 pages), and of the unspeakably marvellous results of Christian women's labors in behalf of their less happy sisters in heathen and Mohammedan lands. The appendix on "Bible Versions" certainly illustrates in a very striking manner the wonderful zeal and energy of Christian men in seeking to put the Word of God into the languages and dialects in use in various parts of the habitable globe. The general index is unusually full and valuable as a help to find what the student or reader desires to look into or examine. The appendix by Mr. Jackson, containing a Bibliography of foreign missions (87 pages) is simply invaluable, there being nothing to be compared with it in existence elsewhere. On the whole, although the present divided state of Christendom is markedly apparent in such volumes as these, Christian people, nevertheless—especially Church people—may thank God for the good which has been done, and be urged to pray more and more earnestly for that time in the future when divisions shall be done away, and when the Catholic Church of our Lord and Saviour shall everywhere march forward under one banner, with "one Lord, one faith, one baptism," to the final victory over sin, Satan, and death.

THE CHRISTIAN MINISTRY: Its Origin, Constitution, Nature, and Work. By William Lefroy, D.D., dean of Norwich. New York: Funk & Wagnalls. 8vo, pp. 566. 1891.

This large and well printed volume is from the pen of the present dean of Norwich, successor of the venerable scholar and divine, Dean Goulburn. It is an elaborate attempt to deal with the subject of the Christian ministry from the point of view usually taken by the Evangelicals, or Low Churchmen, in the Church of England. It is meant to be a full exposition, and to furnish not only a defence against, but also a refutation of the high sacerdotal system of various Church writers in England and America. Dean Lefroy is not a radical, after the manner of Hatch, whose position he repudiates, being, as he says, "in hopeless conflict with the principle of Hatch's Bampton Lectures" of 1880, and whose efforts to make the ministry about on a par with modern Congregational notions, he spends a good deal of energy in refuting. He lays down clearly that the ministry consists of bishops, priests, and deacons, as is emphatically claimed in the preface to the ordinal, but he is not willing to assert that this ministry is absolutely necessary to the being and work of the Church.

THE MESSAGE OF THE GOSPEL. Addresses to Candidates for Ordination, and Sermons preached chiefly before the University of Oxford. By the late Aubrey L. Moore, M. A., Honorary Canon of Christ church, etc. New York: Thomas Whittaker. Pp. 153. Price, 75 cts.

The most valuable part of this volume will undoubtedly be found in the early portion, which is occupied with addresses to those about to be ordained, consisting of the Message, the Messenger, and the Mode of Delivery; and the two addresses on vocation, the "Vocation for the Ministry," and "The Thought of Vocation as the Source of Strength in the Priestly Life." Highly valued as for many years the ordination addresses of Wilberforce have been, a thoughtful and all-around comparison will show them to be in no respect superior to these, if, indeed, they be at some points even their equal. The added half dozen sermons which were preached by Canon Aubrey Moore before the university, are on The Veil of Moses, The God of Philosophy and the God of Religion, the Claim to Authority, the Power of Christ in the Moral Life, the Presence of God in the Christian and the Church, and the last, preached to undergraduates in St. Mary's, Oxford, is on the subject of "Decision for God." All are bright and strong, and fine examples of his own exhortation to the Messenger, in regard of Christian versatility.

A GIRL IN THE KARPATHIANS. By Menie Muriel Dowie. New York: Cassell Publishing Company. Cloth. Pp. 302.

"Fresh, unconventional, and wholly charming," is the verdict of our critic upon the merits of this picturesque narrative. It is indeed a very readable book, and the writer is good company. Perhaps her smoking of cigarettes may have been only conformity to the customs of the country. The attire in which she is represented upon the handsome cover is not one to prejudice the reader in her favor. But one soon forgets that, and travels along with her most happily.

UNHAPPY LOVES OF MEN OF GENIUS. By Thomas Hitchcock. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. 1891; Price, $1.25.

It was a happy inspiration that led the author to a choice of this particular subject, with the result of unveiling not only some romantic and pathetic experiences, but also the weaknesses and the strength of a few men of genius. Even genius is not proof against the caprices of Cupid, as the stories of Gibbon and Madame Necker, of Goethe and Charlotte von Stein, and the tragic history of Edward Irving's attachment for Jane Welsh Carlyle, remind us. The book is very neatly printed, illustrated, and bound.

THE PRINCIPLES OF AGRICULTURE FOR COMMON SCHOOLS. By I. O. Winslow. New York, Cincinnati, Chicago: American Book Company. Price, 60 cents.

This is a unique school book, but why not? A large portion of children who are taught in our public schools will be interested in the tilling of the soil, as laborers, or owners, or managers. Here are many things which they need to know, and some things which they are not likely to learn "on the farm."

THE UNCLE OF AN ANGEL, and Other Stories. By Thomas A. Janvier. Illustrated. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Price $1.25.

There are seven stories, short, bright, varied, so that one does not tire if reading all at a single sitting. The illustrations fit the descriptions and are above the average of excellence.

Among the interesting features of the next number of *Harper's Weekly* will be a full-page illustration of the consecration of Bishop Phillips Brooks; also an article by Julian Ralph on the new government station for immigrants at Ellis Island, describing the manner in which the immigrants are received there, how they are cared for, and what disposition is finally made of them. Mr. Ralph's article will be copiously illustrated.

Harper's Young People announces a "World's Fair" for boys and girls, in which no less than 4,000 prizes are offered. The prizes include a bicycle and a library of 100 volumes, while not a few of even the lesser prizes are worth from $8 to $20. Every boy and girl is entitled to compete. *The Young People* sends a prize list free, which gives full particulars. Its address is Franklin Square, New York.

"Buried Cities and Bible Countries," by George St. Clair, a lecture in the interests of the Palestine Exploration Fund, will be issued this week by Thomas Whittaker. It is a popular description of the most important modern discoveries bearing on the Bible.

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BOOKS RECEIVED.

ELEMENTS OF CIVIL GOVERNMENT. A Text Book for use in Public Schools, High Schools, and Normal Schools, and a Manual of Reference for Teachers. By Alex. L. Peterman. New York, Cincinnati, Chicago: American Book Company. Cloth, 60 cts.

HARPER'S SCHOOL SPEAKER. By James Baldwin, Ph. D. Third Book. Miscellaneous selections. Price, 60 cts.

TALES FROM SCOTTISH HISTORY, in Prose and Verse. Selected from the works of Standard Authors. Edited with notes by William J. Rolfe, Litt. D. Illustrated. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Price 50 cts.

TWO LITTLE B'S. By Maud Carew. Illustrated by J. Nash. Pp. 160.

A HIGH RESOLVE. By Cecilia Selby Lowndes. Illustrated by H. M. Paget. Pp. 160. London: S. P. C. K.; New York: E. & J. B. Young & Co.

VOCAL STIMULANTS.

In our day the stimulants used by celebrated vocal artists are most various. Some hold smoking as absolutely injurious, while others, particularly German singers, puff the weed vigorously between their songs, and say that it prevents their catching cold by warming their throat and nostrils. Some regard spiced foods of all kinds as deleterious, while on the other hand a celebrated Swedish singer always ate a salt pickle before appearing in public. Cold tea is used by some as a mild astringent to clear the throat. Eggs beaten with milk is a favorite prescription with many. Eggs and sherry are used in England by many vocalists. In France, the light wine of the country is freely used in many a green-room. A famous prima donna of to-day uses champagne as best for her throat in an exhausting opera. Altogether it may well be doubted whether any preparation at all is necessary, only, of course, no meal or hearty eating may precede singing, as the diaphragm can not act freely when the stomach is full. Every public singer has some especial preparation for his throat, which is used before concert or opera, and these are so different in their nature that the conclusion is forced upon the mind that the virtues of many of them lie chiefly in the imagination of the user. That such preparations for public performance are modern in origin must by no means be supposed, for we read in Suetonius that the Emperor Nero, in the first century of our era, often laid upon his back with sheets of lead upon his stomach for hours at a time before his appearance at the theatre, which was probably done to strengthen the diaphragm. The Greek choristers, in the fifth century before the Christian era, were accustomed to have their food regulated by the choragus. It must be borne in mind, however, that in those early days singing was a much more serious affair than at present, for the songs of Nero frequently lasted for six or seven hours, and the choristers in ancient Greece were accustomed to stand throughout the performance of an entire tragedy, in front of the stage, in the body of the auditorium, on spaces marked out for each chorister, of not more than a square yard in extent. In the ancient Coptic churches the singers also sang hymns of hours in length, and here the congregation was obliged to stand throughout the service.—*Boston Musical Herald.*

THE SOUL DIRGE.

BY THE RT. REV. ARTHUR C. COXE, D. D., LL. D.

The organ played sweet music,
While as on Easter Day,
All breathless from the service
The heedless went away:
And down the broad aisle crowding
They seemed a funeral train,
Who were burying their spirits
To the music of that strain.

As I listened to the organ
And saw them crowd along,
I thought I heard two voices
Speaking clearly, but not strong,
And one it whispered sadly,
"Will ye also go away?"
While the other spoke exulting,
"Ha! the soul dirge, hear it play."

"Hear the soul dirge! hear the soul dirge!"
It was dread to hear it play.
While the famishing went crowding
From the Bread of Life away:
They were bidden, all were bidden
To their Father's festal board!
But they all with gleeful faces
Turned their backs upon the Lord.

You had thought the church a prison,
Had you seen how they did pour,
With unheeding, giddy faces,
From the consecrated door,
There was angels' food all ready,
But the bidden—where were they?
O'er the highways and the hedges,
Ere the soul dirge ceased to play.

Oh, the soul dirge, how it echoed
The empty aisles along,
As the emptied streets grew crowded
With the full, out-pouring throng:
And then again the voices.
"Ha! the soul dirge, hear it play!"
And the pensive, pensive whisper,
"Will ye also go away?"

Few, few were they that lingered
To sup with Jesus there,
And yet for all who spurned Him
There was plenty and to spare,
And now the food of angels
Uncovered to my sight,
All-glorious was the supper
And the chalice glittered bright!

I may not tell the rapture
Of a banquet so divine;
"Ho! every one that thirsteth,"
Let him taste the Bread and Wine,
Hear the Bride and Spirit saying:
"Will ye also go away?
Away, poor soul, forever?"—
Oh, the soul dirge, hear it play!

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OF THE

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THE HOUSEHOLD.

SIGILLUM CONFESSIONIS.

BY — —

Let the grass grow over your grave of sorrow,
and sin, and care;
Let the grass grow over your saddened shame
and your misery of despair;
Let the grass grow over your long nursed woe
and the fear of that awful doubt;
Let the grass grow over the sin and the hate
that brought the trouble about.

Let the flowers grow over your grave of folly,
and crime, and fear;
Let the flowers cover the ghastly past with the
beauty of better years;
Let the flowers cover the awful plan of thy
vengeance and thought of wrong;
Let the flowers grow—let vengeance stay where
vengeance doth rightly belong.

Let the darkness cover your grave—let the soft
years murmur by;
Let repentance break their loneliness with its
sad and bitter cry;
Let affection twine, and the virtues bloom, and
cover the naked sod;
Let the grass grow over the grave, my child,
and leave it alone with God!

THE EARLY BRITISH CHURCH.

IV.—ST. AUGUSTINE AND THE ROMAN MISSION.

BY K. F. J.

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The mission of St. Augustine to our English fathers, although not the first preaching of the Gospel in Britain, came at a time when the native Church was struggling for life against the irresistible Saxon invaders. For centuries these northern priests had carried on what Freeman calls a "series of constant, systematic, and successful" raids for the possession of Britain. They gathered more force and courage as time went on until their hordes overwhelmed the Britons who fled to Cornwall and Wales, the most inaccessible parts of the Island. Canon Bright says: "It did indeed seem as if heathenism had fairly beaten down Christianity in the largest portion of South Britain * * * * Every one of these rulers and nations was bound by habit and tradition to the old Teutonic paganism; it might even seem that all their antecedents had hardened them in antipathy to the religion of the Cross." It was to this distracted land, once lying in the light of truth, now covered with the darkness of heathenism, that the faith of the greatest of Roman pontiffs sent forth once more the missionaries of the Cross. We all know the beautiful story of Gregory's first sight, while yet a simple monk, of Saxon captive children, and the longing desire that possessed his soul to break their spiritual bondage. Let us read Bede's graphic account of this incident. After hearing that these beautiful golden-haired boys came from the still pagan island of Britain, he asked the name of their nation, and when he heard that they were Angles, "Right, said he, 'for they have an angelic face, and it becomes that such should be co-heirs with the angels in heaven. What is the name,' proceeded he, "of the province from which they are brought?" It was replied that the natives of that province were called Deiri. "Truly are they *de ira*," said he, "plucked from wrath and called to the mercy of Christ. How is the king of that province called?" They told him his name was Aelli; and he alluding to the name, said: "Hallelujah, the praise of God the Creator, must be sung in those parts.'"*

He longed to give himself to this good work for England, and actually started on the mission, but the people of Rome so earnestly begged the Pope to recall their favorite priest that he was obliged to return, and in two or three years, was himself raised to the papal see.

He was plunged at once into the midst of wearing cares and interests, but the thought of England lay warm at his heart, and as soon as possible he organized a mission to that country.

He chose for this work, Augustine, a monk from his own monastery on the Cœlian Hill, and forty others, his companions. He dispatched them with letters of commendation to the Gallican Church.

It was in the summer of 596, that Augustine and his companions set out on their missionary journey. They passed through Italy, and entered France, but by the time they arrived near Aix, in Provence, their courage began to fail them. They heard fearful stories of the "barbarous, fierce, and unbelieving nation to whose very language they were strangers." Visions of the holy quiet of the monastery on the Cœlian Hill, came over them as they journeyed farther from it. The calm and peaceful life of prayer and study, far from the noise and tumult of the world, was contrasted vividly in their minds with the dark uncertainties—perhaps martyrdom that awaited them in far-off Britain. They halted in France and sent Augustine back to beg that they might be excused from advancing. Gregory wrote them a letter full of tenderness and encouragement, instead of reproving them harshly, and ended by saying: "May Almighty God protect you with his grace, and grant that I may, in the heavenly country, see the fruits of your labor; inasmuch as, though I cannot toil with you, I may partake in the joy of the reward, because I am willing to labor. God keep you in safety, my most beloved sons."

He also gave Augustine fuller authority over them by making him their abbot. Thus strengthened, and encouraged by the kindness of the French bishops, they pursued their way, and at last set their feet on British soil. Their place of landing was the isle of Thanet, in the Kingdom of Kent.

This was the most promising part of England in which to plant the standard of the Cross. Ethelbert, the King, was not entirely a stranger to the Christian religion, for his wife, Bertha, was a Christian princess, the daughter of a French King. At the time of her marriage it was stipulated that she should practice her own religion unmolested under the direction of her chaplain. Ethelbert had kept his promise, and seems now to have received the strangers, and listened to what they had to tell him, with a spirit of liberality, which showed him to be in advance of his generation. He gave them an audience in the open air, where their magical arts would have less power to affect him, he believed.

We can imagine the procession which advanced before the king: Augustine and his forty brethren bearing a beautiful silver cross, which shone in the sunlight, and a banner on which was painted the figure of the Crucified; singing, as they went, says Bede's Litanies, "for the eternal salvation of themselves, and those to whom they had come." Then Augustine preached to them the Word of Life.

After listening to them, Ethelbert promised to give them "favorable entertainment", and to supply them with "necessary sustenance," adding, "nor do we forbid you to preach, and gain as many as you can to your religion." He gave them leave to live at the capital of his kingdom. From Canterbury, an old chronicle tells us, now came "to Angle-kin Christianity and bliss for God and for the world."

The little chapel of St. Martin had been the house of prayer for Queen Bertha through her married life, and it was a relic of an earlier Christianity than hers. St. Augustine took possession of it in Ascension-tide of 597, and of the house provided for him by the king. Here we quote again from Bede the beautiful description of the daily life of the monks:

"As soon as they had entered the dwelling-place assigned them, they began to imitate the course of life practiced in the primitive Church, applying themselves to frequent prayer, watching, and fasting; preaching the Word of Life to as many as they could; despising all worldly things as not belonging to them; receiving only their necessary food from those whom they taught; themselves living in all respects conformably to what they prescribed to others, and being always disposed to suffer any adversity, and even to die, for that truth which they preached. In short, several believed and were baptized, admiring the simplicity of their innocent life and the sweetness of their heavenly doctrine."*

Ethelbert's Baptism took place some time in that year, and was followed by the conversion and Baptism of ten thousand of his people. "The Word of God grew and multiplied."

Augustine was consecrated Archbishop of England in the autumn, by the Bishop of Arles, and on his return to Canterbury, the king gave him his own palace for a residence.

St. Augustine purified and re-consecrated an old British church which had been used for pagan worship, enlarging and beautifying it, and calling it Christ church. Thus was founded Canterbury cathedral.

Bede tells us of many questions which St. Augustine referred to Rome for answers. They treated of things of minor importance, besides such grave matters as the relation of the Roman mission to the ancient British Church. Gregory tells him that the British bishops are all committed to his care and authority. This claim was not admitted by those bishops themselves. We cannot do better here than quote the words of Canon Bright: "While Gregory was perfectly in his rights in occupying the ground which British bishops had abandoned; while gratitude for the sending of Augustine, and again, afterwards, for the appointment of Theodore—the results of which tended to obscure the amount of non-Roman mission work done among the English—naturally led the English Church when organized, to lean to Rome as colonists look to a mother country, without raising questions as to what the Roman Church might in strictness claim on account of these great services, a yet stronger tie to Rome was formed by that current and growingly dominant exaggeration of a primacy into supremacy, under the influence of which it seemed a religious duty to regard the chair of St. Peter as the one centre of unity, and, more than that, as the permanent seat of decisive authority for the whole Church of Christ."*

Gregory sent more missionaries to England in 601, and they brought with them many vestments, Church vessels, relics, and manuscripts.

After St. Augustine was fully established as bishop he turned his thoughts towards the British Church. The bishops of this branch of the Church had all been forced to fly before the heathen Saxons, as we have said, to Wales and Cornwall.

To them Augustine sent messages, desiring them to meet him and discuss with him the differences between them and the rest of the Christian Church. There were many of these, Bede tells us, but those most dwelt upon by the earlier historians were the mode of reckoning Easter Day, the difference in the shape of the tonsure, and some, probably slight, variation in the administration of Holy Baptism. This last may have been the adding immediate Confirmation to that sacrament, but it is quite impossible now to discover in what way the British differed from the Roman custom.

By the Celtic manner of determining Easter Day, it might fall seven days before the rest of the Church was celebrating it; and it seemed a scandal to the Italian mind that the unity of the Church should be destroyed by a small party who insisted on keeping their Easter while their brother Christians were plunged in the sorrows of Holy Week. On the other hand, the British Church resented any interference from a foreign bishop, and held with firmness to the traditions she had received.

The famous meeting took place under an oak called for many years Augustine's Oak, probably in Gloucestershire. We may picture to ourselves the strange scene: the seven British bishops who had come with hearts full of doubt and bitterness through the land that was once theirs—now in the hands of fierce heathen, or half-heathen, enemies—to meet the Roman bishop. The prejudices of race and tradition were all the stronger in their hearts because their race was banished and their traditions scorned. How would this Roman missionary meet them? How could they uphold the teachings of their fathers against the new-comers?

Bede's sympathies, of course, are all with Augustine, and he tells us that he met the Britons with exhortations to keep the Catholic unity, and join with him in preaching the Gospel to the heathen. But finding that entreaties, arguments, and exhortations had no effect, "but they preferred their own traditions before all the churches in the world," Augustine proposed, as a test of which tradition was the right one, that an infirm man should be brought to them, and that they should see to whom God would grant the power of healing him. The prayers of the British bishops having failed to bring sight to the blind Saxon who stood before them, Augustine fell on

* Bede. Book II. Chap. i. §89.

* Bede, Book I, chapter xxvi.

* Early English Ch. Hist. Chap. ii., page 63.

his knees and entreated that he might be healed, whereupon his sight was restored to him. This miracle, we are told, convinced their reason, but did not make them change their customs. The story is probably a growth of the years between the meeting at Augustine's Oak and the time of Bede's writing, though of course he reports faithfully the Canterbury tradition of his time.

A second meeting was held, and with the bishops from Wales came many monks and learned men from their great monastery of Bangor-Iscoed. This time the British prepared themselves by seeking the advice of a holy man, a hermit held in great repute for his sanctity. The chronicle says that they asked whether they ought to give up their own traditions at the preaching of Augustine. "He answered, 'If he is a man of God, follow him.' 'How shall we prove that?' said they. He replied, 'Our Lord saith, Take My yoke upon you and learn of me, for I am meek and lowly of heart—if, therefore, this Augustine be meek and lowly of heart, it is to be believed that he has taken on him the yoke of Christ, and offers the same to you to take upon yourselves. But if he be stern and haughty, it is plain that he is not of God, nor are we to regard his words.' They again said, 'And how shall we discover even this?' 'Do you contrive,' said the anchorite, 'that he may first arrive with his company at the place where the synod is to be held, and if, at your approach, he shall rise up to you, hear him submissively, being assured that he is the servant of Christ, but if he shall despise you, and not rise up to you, whereas you are more in number, let him also be despised by you.'" * His advice was followed, and as Augustine was sitting when they arrived and did not rise up to meet them, their anger was kindled, and after much discussion with him, they declared: "We will do none of these things which you require, neither will we have you for our archbishop." It is evident that the authority of the Pope as the sender of Augustine had no weight with these British bishops.

The meeting was broken up when Augustine exclaimed: "If you will not preach the way of life to the English, you will be punished with death by English hands!" The English imagined that they saw a fulfillment of these words in the terrible fate of the unfortunate Britons some years after at the hands of Ethelfrid the Fierce, or the Destroyer, who laid siege to Chester. This king, seeing a large number of priests and monks at a little distance from the British army, and hearing that they were praying for the success of their countrymen, said: "If they are crying to their God against us, then are they fighting against us by curses though not with arms: attack them first." All but fifty were cut to pieces.

Augustine was much disappointed at the failure of his conference with the British bishops, and his heart longed for the spread of the Gospel among the Saxons. His work was established in Kent, and he had consecrated several bishops and had founded the monastery of SS. Peter and Paul outside of Canterbury. He felt his end drawing near and earnestly longed to see a dear friend of many years, Laurence, the companion of the trials and dangers, the joys and successes, of his missionary life, consecrated as his successor. Accordingly he laid his hands upon him, and set him apart to carry on the glorious work which he had begun.

Augustine's death probably took place in the year 605, and his body was laid near the unfinished church of the new monastery. Let us sum up this short sketch of the Italian mission to our English forefathers, in the words of Canon Bright:

"Whatever were his shortcomings, Augustine of Canterbury was a good man, a devout and laborious Christian worker, who could, and did, face threatening difficulties and accept serious risks in loyalty to a sacred call; a missionary whose daily conduct was a recommendation of his preaching, who could impress and convince men of various classes in a Teutonic people that had little in common with his Italian antecedents; who as archbishop, did his duty, as he read it, with all his might, if not without mistakes or failures such as we may be tempted to judge more harshly than they merit; who acting thus, accomplished more than appears at first sight, in that he originated so much of the work which was to make England Christian." *

* Early English Ch. Hist. page 95.

* Bede, Book II, Chap. II.

A NOBLE RUSSIAN'S PERIL, OR THE POWER OF PRAYER.

TRANSLATED FROM THE GERMAN BY F. M.

CHAPTER II.—IVAN'S UNBELIEF.

A few days after Volskoi's departure, Mdme. Volskoi made a visit to a sick friend, and promised the children that they could go, accompanied by Peter, into the garden, which stretched before the door. Maschinka smiled at this permission, and whispered something to little Fedor, which the little one did not understand. She put on her little cap; the children also took theirs, adorned with gay Russian feathers.

"Are you going with us, Ivan?" Maschinka asked, as she passed the door.

"I don't know," the boy answered somewhat haughtily. "I shall probably play with the *older* boys, and not go into the garden with children."

"We are not going to the garden," said Maschinka, with a significant smile.

"Where then?" asked Ivan.

Maschinka raised herself on tip-toe, drew down his head, and whispered in his ear: "We are going to the hill on the edge of the forest, where is the image of our dear Saviour, and we will pray there, as mamma did, that our father may come safe home again."

"Oh! it is not necessary to go so far, for God can hear you anywhere."

"I know that very well," said Maschinka, "but on that lovely hill, where the heavens arch over us so beautifully, and where we last saw our dear father, there I like best to pray."

Ivan's brow clouded, and he said: "I don't believe that one prayer makes very much difference, if any at all. You must know that God rules the world in accordance with certain fixed laws, and he cannot love one child so very much, as to change these laws for him. All the stars over us are bright worlds; their number is more than a thousand millions, and they are almost all larger than that on which we live. Now think how very much the dear God has to care for, and how little time to listen to each child. Everything he does is right, without our being at all concerned."

Just then two boys came up, and cried out to Ivan to come to their games; he ran off, leaving his brother and sister to go whither they would.

Maschinka completely subdued, followed Peter, with a sad little face, from which all the brightness had fled. She did not quite understand what her tall brother had said to her, but all the joyfulness she had felt in prayer, had been taken from her heart. As she walked slowly on, she repeated over and over again to herself, all that her mother had told her of the dear Saviour; how He had called little children to Him, and blessed them, and how He had Himself been a poor little child. Unconsciously her little heart grew lighter, and she quickened her foot-steps as she neared the forest. When she looked on the gentle face of the crucified Saviour, and then up into the blue heavens, all her confidence returned, and she felt that He was very near to her; she told Fedor to clasp his hands, and pray also for his dear father. When she returned home her eyes were bright and sparkling, as if she had heard some delightful secret; before she went to bed, she clasped Ivan around the neck, and whispered in his ear: "I cannot tell you why, but I feel certain that God has heard my prayer."

The time appointed for the father's return drew near, passed, and now came a long period of anxiety and waiting.

It was drawing towards the evening of a dark, cloudy day, when a man crept slowly and cautiously through the wood behind the little hill which we have so often described. He had a wild, sunburned face; in the leather girdle, which he wore under his mantle, were thrust a dagger and two pistols; he also carried a short, sharp sword. He made his way softly and easily, through the dense undergrowth, and when he heard the least sound, he bent over, and remained motionless. It was Michael Peruf, the far-famed robber, the strongest member of a large band, who for a long time had made the whole country insecure; he had quarrelled with his band because they would not make him their leader, and now he had sallied forth alone to rob and plunder. There were many people in the country around who feared him terribly, and on that account kept him well-informed of everything, and they had told him that to-day, the rich merchant Volskoi, accompanied only by a single servant, was returning home through the forest.

"He shall never see his home again," Peruf said, with a mocking laugh; and now, he was searching for a safe hiding-place, from which he could spring upon his prey.

He knew that no one traveled unarmed, and although he was as strong as a lion, and in battle had once felled down four men, still he was afraid that if he attacked Volskoi in the midst of the forest, he might easily escape, and cry for assistance. But Peruf had always understood that travelers were accustomed to dismount and offer their devotions on the sacred spot before the crucifix. He thought it would be easy, while crouching behind the cross, to shoot down one of the travelers, and then to throw himself upon the other, and conquer him by his great strength.

Many years had passed since he had ventured so near a large city, but he was bold and fearless, and knew that in the most desperate circumstances he could escape through the forest. At last, he climbed the little hill, and concealed himself in the dense undergrowth; his eyes gleamed, and one hand clasped a heavily-loaded pistol.

But listen! from the direction of the city were heard soft, light footsteps, gently treading up the steep incline which led to the cross; there were two children, a girl and a boy, who clasped his sister's hand.

The robber saw through the dense, arbor-like foliage, that the dress of the children was of the finest, most delicate silk, but with the exception of a little golden cross, which the little girl wore around her neck, there was nothing about them of sufficient value to risk an attack, as their cries would certainly create an alarm.

Maschinka and Fedor, for these were the two children, had now reached the summit of the hill. The golden evening sun-beams lit up the crucifix, and Maschinka now knelt before it, and said in her soft sweet voice:

"Oh! dear Saviour, you have once been a little child yourself, and you have loved children very much. You know how much we love our dear father, and we would die of sorrow if he never came home again. Oh! send an angel to guide him through the dark forest, and bring him safe to us. Will you not do this, my dearest Saviour?" she repeated in child-like confidence.

The earnest words of the girl had a strange effect upon the robber, who was so very close to them, that he could almost feel their breath; days long, long past returned to his memory, old sounds were revived, which he had forgotten in his rough and wasted life. He saw, as in a vision, his mother kneeling by his little bed; he heard distinctly her dying blessing, when with her gentle voice, she in tender tones, asked if she and her dear boy might meet again, in the presence of Jesus. And hot tears, which he had not shed for years, dimmed his wild eyes, which he covered with his coarse, rough hands.

But listen! now little Fedor raised his clear, childish voice, he wanted to pray as his sister had done, and he cried: "Oh! dear Saviour, I know you are far away from me in the blue heaven, but you can see everything, and take care of every body; oh! bring my father safe home to me, and do not let him forget the sword; and if a bad robber were to come and try to shoot my dear father, do give him plenty of bread to eat, and some money too; if he does not harm my dear father, will you send him to me? I will give him some beautiful things. And make him good, dear Jesus, so that he may forget to rob, and go to heaven with all the good people."

It seemed to this wicked man as if he had heard an angel's voice speaking to him from heaven, saying in mild tones:

"There is still mercy for you."

He laid his head down upon the cold stone at the foot of the cross, as if it had been the threshold of his early

home, and wept bitterly. Strange to say, the children had heard no sound.

(To be continued.)

JEPHTHAH'S VOW.

BY THE REV. GEO. H. MUELLER.

The account in Judges xi: 31—40 has always presented peculiar difficulties. That Jephthah really slew his daughter and offered her as a burnt offering upon the altar was the received opinion in the ancient Jewish Church, and prevailed among the early Christian apologists. In our own day there are some who have not hesitated to see in this account a last remnant of a once common practice among the inhabitants of Canaan. There is however no foundation in fact for any such sweeping assertion. That the Canaanites did sometimes offer such sacrifices cannot be denied, but that it was a common practice is an entirely different thing. And then the Jews were not Canaanites. Nor were the sacrifices offered to Jehovah, but to Moloch. Another fact worth bearing in mind is that even the Canaanites made these human sacrifices in the spirit of propitiation, (see II Kings iii:27,) but never as a consecration and thank-offering, as is evidently the case in the instance now under consideration.

The more reasonable theory is that Jephthah did not kill his daughter, but consecrated her to the service of the tabernacle in a state of life-long virginity. This theory receives every confirmation on a closer scrutiny of the narrative. Jephthah vows: "Whatsoever cometh forth of the doors of my house to meet me . . . shall surely be the Lord's, and I will offer it up for a burnt offering." The two are commonly considered as co-ordinate. Whatever should meet him he would offer as a burnt offering. But is this reasonable? Was this what Jephthah meant? When he made his vow he must have realized that something might meet him which he could not possibly offer that way. As a Jew conscientious enough to carry it out, he must have known what a burnt offering was. According to Lev. i, it had to be a male without blemish of the herd or flock, or turtle doves or young pigeons. What possibility was there of any such meeting him. All this difficulty vanishes when we take the two things as distinct. Whatever should meet him should be the Lord's, and he would offer it *with*, not *as*, a burnt offering. He would dedicate it to the Lord and confirm it, (this explains the Hebrew suffix), by an offering.

I Sam. chap. i, furnishes a fit illustration. Hannah prays for a male child and vows that if the Lord will grant her prayer she will give him unto the Lord. Afterwards, when her prayer has been answered, she brings her son to the tabernacle and takes also an offering of three bullocks. So when Jephthah tells his daughter that he has made a vow she is at once anxious that it be kept. The only favor she asks is a respite of two months to bewail her virginity. There is no hint of a cruel death, no dread anticipation of an horrible fate. She wants to bewail her virginity. And her father, too, is sad for she is his only child through whose devotion to a life of celibacy he will lose all prospect of a posterity. At the end of two months with her companions upon the mountains, she returns to her father's house and he did with her according to his vow. She was given to the Lord, just as Hannah gave her son Samuel. And she knew no man. Doubtless at the same time when Jephthah brought his daughter to the tabernacle to devote her life to its service, he brought along also the animals to be used in the burnt sacrifice.

OPINIONS OF THE PRESS.

The Church Times.

REFORM IN SPAIN.—The liturgy adopted by the Spanish Reformers under the direction of Senor Cabrera is, as regards Sacramental teaching, a complete departure from the standards of the Catholic Church. We affirm confidently that in no portion of the Catholic Church are there to be found authoritative doctrinal statements of such a kind. We need only instance the practical denial of baptismal grace, the formal denial of the Real Presence, and the character of the ordinal, which even elicits from the Lord Primate of Ireland this strong expression of opinion: "I have grave doubts if a clergyman so ordained could legally officiate in the Anglican Communion." If this liturgy were not in itself sufficient evidence of the unorthodoxy of the Reformed Spanish Church, the historical antecedents of its founder, Senor Cabrera, would furnish ample augury of what its principles might be expected to be. It appears that this gentleman at the outset of his reforming career was an agent of the Spanish Evangelisation Society of Edinburgh, a society almost entirely Presbyterian. Acting for them, he established a Presbyterian community in Gibraltar. Later, he translated and printed at Seville the Westminster Confession, which he circulated widely through the Peninsula; and failing to get this adopted, he drew up another Confession on similar lines, and also a Book of Discipline of the form and order of the Presbyterian sect, of which he was more than once elected a Moderator. During all this time he never exhibited any sympathy with Catholic order, and Lord Plunket's excuse for him, that he merely worked under the Evangelisation Society till he could find an opportunity of declaring himself an Episcopalian, is about the weakest that could possibly be alleged. To have shown his approval of Presbyterian doctrine and discipline, while at heart disapproving that system, marks him out as the very last person to lead an orthodox reform movement within the Catholic Church. It is for these reasons, amongst others, that we consider the Reformed Spanish Church a body to be regarded with more than suspicion.

Detroit Tribune.

MACQUEARY COMES TO MICHIGAN.—The Rev. Howard MacQueary has transferred himself and his heterodoxy from Canton, Ohio, to Saginaw, Mich., and has renounced the ministry of the Protestant Episcopal Church to become pastor of a Universalist congregation. Mr. MacQueary, it will be remembered, was convicted of heresy before an ecclesiastical court sitting at Cleveland in January of the present year. He was sentenced to six months suspension from his priestly office, at the end of which time he was given the alternative of recantation or deposition from the ministry. In view of these alternatives, and of the fact that he had an offer from the Saginaw congregation, Mr. MacQueary resigned. This is what he should have done long ago. Mr. MacQueary's heterodoxy was absolutely irreconcilable with even the broadest construction of the doctrines of the Church at whose altars he ministered, and the course of honor, and of conscience, was that to which he has been driven by the logic of events.

The Church Times.

THE FRIDAY FAST.—There may be difficulties in the way of fasting every Friday from flesh meat or other food, difficulties induced by health considerations and the capricious climate of this country, but there are many ways of exercising self-discipline besides abstaining from flesh meat. What each man can and ought to do he must settle with his own conscience; only let it be understood that the duty is one not to be evaded. Churchmen might at least abstain from all attendance at parties, theatres, and other places of amusement on Fridays, and devote the time to devotion and good works. Reference to books of devotion published in the seventeenth century shows that Friday was very largely utilized as a day of close retirement, especially before Communion, and many persons who now complain of want of time for prayer and Bible reading might well endeavor to secure the necessary time on Fridays.

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November HARPER'S MAGAZINE November

This number opens with a humorous Thanksgiving story by HEZEKIAH BUTTERWORTH, entitled "**The Inn of the Good Woman**," charmingly illustrated by W. T. SMEDLEY.

JULIAN RALPH'S romantic paper, entitled "**Dan Dunn's Outfit**," describes the difficulties attending pioneer railroad construction in British Columbia. The writer is ably supported by Mr. REMINGTON'S graphic illustrations.

Mr. BESANT'S article on London is an entertaining description of that city "**In the Times of Good Queen Bess.**"

Very humorous is Mrs. RUTH MCENERY STUART'S short story, "**The Widder Johnsing.**"

Mr. DU MAURIER'S fascinating novel, "**Peter Ibbetson**," is concluded.

Miss CONSTANCE FENIMORE WOOLSON concludes her description of "**Cairo in 1890**," introducing some novel features, and showing a keen and careful observation. The article is handsomely illustrated.

Dr. HENRY M. FIELD contributes an interesting article containing much new information about "**Stonewall Jackson.**" The article is copiously illustrated.

The third instalment of "**Chas. Dickens's Letters to Wilkie Collins**" concludes this record of the familiar intercourse between the two distinguished authors.

The intricate problems which meet the European Powers in Africa are clearly stated in a very instructive article by Mr. ARTHUR SILVA WHITE, F.R.S.A., entitled "**Africa and the European Powers.**"

This number contains an important paper on "**The Treatment of Cancers and other Tumors**," by B. FARQUHAR CURTIS, M.D., and WILLIAM T. BULL, M.D.

AMÉLIE RIVES contributes a short poem, "**Call not Pain's Teaching Punishment**," and WILLIAM DEAN HOWELLS writes some exquisite verses under the title of "**November — Impression.**"

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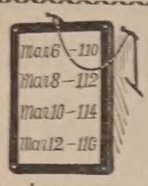

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HINTS FOR HOUSEKEEPING.

IN these days when lamps are used so much, the care of them is quite an important matter. If the lamps be good and have proper attention, one cannot wish for a more satisfactory light; but if badly cared for, they will be a source of much discomfort. The great secret of having lamps in good working order, is to keep them clean and to use good oil. Have a regular place and time for trimming the lamps. Put a folded newspaper on the table, so that any stray bits of burned wicks and drops of oil may fall upon it. Wash and wipe the chimneys and shades. Now take off all loose parts of the burner, washing them in hot soap-suds and wiping them with a clean soft cloth. Trim the wicks and turn them quite low. With a soft, wet cloth, well soaped, wipe the burner thoroughly, working the cloth as much as possible inside the burner, to get off every particle of the charred wick. Now fill the lamps within about one inch of the top, and wipe with a damp towel and then with a dry one. Adjust all the parts and return them to their proper places. Whenever a new wick is required in a lamp, wash and scald the burner before putting in the wick. With the student lamp, the receptacle for waste oil, which is screwed on the bottom of the burner, should be taken off at least once a week and washed. Sometimes a wick will get very dark and dirty before it is half consumed. It is not economy to try to burn it; replace it with a fresh one. The trouble and the expense are slight and the increase in clearness and brilliancy will repay the extra care. When a lamp is lighted, it should not at once be turned up the full height; wait until the chimney is heated. Beautiful shades are often cracked or broken by having the hot chimneys rest against them. Now, when lighting a lamp, be careful that the chimney is set perfectly straight and does not touch the shade at any point. The shade should be put on the lamp as soon as it is lighted, that it may heat gradually.

"THERE! I know that is at least the twenty-seventh time I have told that girl not to throw away half-worn towels!" exclaimed a prudent housekeeper, as she stood on the back porch and saw the servant toss a number of pieces of old linen over the fence into the back yard. "I see you look surprised," she continued: "but I don't think you would after you had gone through with a bit of my experience. Sometimes I have to do my own work, and then one of my first tasks is to search for cloths. New linen, muslin, or, indeed, any other new fabric, is not at all agreeable to use, especially for floor or paint cloths; and when I get into the kitchen, I find that every scrap of old material has either been thrown away, burned up, or put out of reach in some way or other, and I must sometimes take quite good towels for such purposes. After towels are worn in holes, I take two or three of them, fold the ends over to the middle, and baste each one carefully so that the whole places may overlap those which are badly worn. Then place two such prepared pieces together and baste them again. Then stitch them crosswise, lengthwise, bias, and in all directions. This makes a rather thick, soft cloth, which is worth more as an absorbent than any other that can be found. I have made some of my most useful house cloths from pieces of old towels, table cloths, napkins, and the like. The smaller and badly worn pieces were placed inside, and with better pieces as covers, the whole was quilted together either by machine or by hand. When I do my own work, I am never without an abundance of excellent articles of this sort. Sometimes I make various grades of them for the numberless purposes for which such cloths are required."

IT is a simple matter to make a bed "comfortable" at home. Materials for a bed "comfortable," which will cost $3 or $4 in the shops, already made up, may be purchased for $1. The patent cotton batting, which comes in even layers, stitched in place by machine, saves all annoyance in arranging the cotton, and may be as easily laid on as cotton cloth. The prettiest material for covering a "comfortable" of cotton is cheesecloth. It requires five yards for each side of a "comfortable," and from three to four rolls of patent cotton batting. This amount of material makes a "comfortable" two and a half yards long by two wide, a size larger than is usually found for sale. A pretty one may be made of pale blue cheesecloth on one side and pale pink on the other, tacked together with pale blue worsted and buttonholed with blue worsted around the edge. Cream white and lavender make another dainty combination. These light, inexpensive bed coverings are especially useful in cottage homes, where they give, in summer, all the warmth needed on hot nights. One of the prettiest "comfortables" of this kind may be made of pale yellow cheesecloth tacked with yellow worsted. It looks particularly well at the foot of a white counterpane in a white and yellow room. The process of making is simple. If you do not have a quilting frame, the materials can be spread over a bed. It is not so convenient, however, and if you have a number of "comfortables" to make, it pays to get a quilting frame. In any case, however, put down one side of the cheesecloth. It should measure two yards by two and a half. Roll out the cotton and lay it evenly on this, tacking the breadths of cotton together, where they lap, with long basting threads. Put the upper side of the cheesecloth over all evenly. Beginning nine inches from the edge to put in a row of tacking, making each tack firm with a little knot. Continue the tacking nine inches apart. Make a second row, beginning the tacking nine inches from the first row, but alternating so that they fall between and not opposite the other tackings. Continue till the "comfortable" is finished, rolling it up as it is tacked. When it is all done, turn in the edges, stitch them together evenly and cover the edge with coarse buttonhole stitch in worsted.—*New York Tribune.*

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JOHN ANDERSON, MY JO.

JOHN ANDERSON, my jo John,
When first I was your wife,
On every washing day, John,
I wearied of my life.
It made you cross to see, John,
Your shirts not white as snow,
I washed them with our home-made soap,
John Anderson, my jo.

Ah! many a quarrel then, John,
Had you and I thegither,
But now all that is changed, John,
We'll never have anither;
For washed with IVORY SOAP, John,
Your shirts ARE white as snow,
And now I smile on washing day,
John Anderson, my jo.

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